

# REPORT ON NATIVE PAPERS IN BENGAL

FOR THE  
Week ending the 30th June 1906.

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## I.—FOREIGN POLITICS.

RELYING on the statement published in the *Standard* that Germany has been granted certain concessions in Persia, the *Rosnama-i-Mukaddas* *Hablul Mateen* [Calcutta] of the 22nd

Persian politics.

ROSNAMA-I-MUKAD-  
DAS HABLUL MATEEN,  
June 22nd, 1906.

June advises Persia to resist any encroachment on her territory by any of the European Powers, each of which is trying to obtain a footing in that country. The paper quotes the *Tribune* in support of the view that if Persia and Turkey be allowed to grow, their combined strength would be prejudicial to the interest of those Powers.

2. The same paper is glad that the Turko-Persian frontier dispute is about to be settled and the Porte has been compelled to agree to send a Commission to the place of

Persian politics.

ROSNAMA-I-MUKAD-  
DAS HABLUL MATEEN.

dispute. Persia has nominated her members on the Commission.

3. The same paper says that if the contemplated treaty between Russia and England is actually concluded, it will prove a death-blow to Persia, for at present she is enjoying

Persian politics.

ROSNAMA-I-MUKAD-  
DAS HABLUL MATEEN.

absolute independence in her internal affairs on account of the support which she receives from each of the Powers on account of their rivalry. But when such a treaty has been made, each will try to establish its supremacy at the cost of Persia. Fortunately for her a third rival, that is, Germany, has recently appeared in the field. She has to protect her own sphere of influence recently created in the Persian Gulf by obtaining a concession from the Porte for constructing the Bagdad Railway. With this object in view, Persia ought to make friends with Germany, so that she might receive help from the latter.

4. Referring to the Jewish massacre in Russia, the *Hitvarta* [Calcutta] of the 24th June says that if such an outrage had occurred in Asia, the European ruler's love of

The massacre of the Jews in  
Russia.

HITVARTA,  
June 24th, 1906.

humankind would be overflowing, but nothing is being heard respecting the cruel doings of the Christian Czar. This is called political impartiality.

5. Noticing the relinquishment of the port of Wei-Hai-Wei by the English to China, the same paper says that the English have done no more than fulfil their promise.

The British evacuation of Wei-  
Hai-Wei.

HITVARTA.

## II.—HOME ADMINISTRATION.

## (a)—Police.

6. A correspondent writes to the *Charu Mihir* [Mymensingh] of the 19th June to say that lawlessness amongst Musalmans directed against Hindus still continues in the

Lawlessness in Mymensingh.

CHARU MIHIR,  
June 19th, 1906.

village of Gangail in Nandail thana. Hindu houses are often broken into. On the 12th June, one Iswar Chandra Bhattacharya had his house entered into by a party of Musalmans who fled on an alarm being raised, but who continued nevertheless throwing stones, etc., at that house and some other houses for some time afterwards.

Another correspondent writes to the same paper that on the 7th June last, a Musalman servant of Babu Sarat Chandra Chakrabarti of Kumari was sought to be waylaid at Saitpur, and robbed of a number of mangoes and other fruits he was carrying from the house of his master to that of a relation. Bands of ruffians are in this manner roaming over the country, and are earning their livelihood by this means.

Maulvis are going about proclaiming the advent of Imam Mehndi, whose coming is said to have been foretold in the *Koran*, for the purpose of destroying all existing Governments and establishing a rule of his own. One such Maulvi, Chhamiruddi by name, claims to have been authorised by the Imam in question to commit various kinds of oppression on the Hindus in the thana of Iswarganj. These Maulvis also claim that robbing a *kafir* and converting him to Islam are extolled by the *Koran* as meritorious deeds.

7. The *Jasohar* [Jessore] of the 20th June has received reports of growing ill-feeling between Hindus and Musalmans from Khalishali in Magura and from Baghat and also from their neighbourhood. A class of people are exciting the Musalmans, who are going up to

Alleged impending trouble  
between Hindus and Musalmans  
in Jessore and Khulna.

JASOHAR,  
June 20th, 1906.

their Hindu landlords in groups for permission to sacrifice cows.



NADIA,  
June 23rd, 1906.

8. The *Nadia* [Krishnagar] of the 23rd June complains that a number of president panchayets have been lately appointed in the Kushtia subdivision who are so uneducated that an efficient performance of the responsible duties of their office cannot be expected from them.

DAILY HITAVADI,  
June 23rd, 1906.

9. The *Daily Hitavadi* [Calcutta] of the 23rd June publishes a letter complaining that for some years past, the inhabitants of Punangopitola in the district of Hooghly and its neighbouring villages have been undergoing sore harassment at the hands of the *amla* and *nagdis* (peons) of the local zamindar. Unjust fines are imposed, which are realised by ducking the recalcitrant raiyat repeatedly in a weed-grown tank, by making him sit exposed to the mid-day sun, and by shoe-beating him mercilessly. These oppressions have long been borne quietly, but they were made the matter of a law-suit in the month of *Paus* last. A number of Musalman cultivators of the name of Kader Bux, Aku Sekh, etc., alleged that they had been kept under restraint for four or five hours and beaten. The result was that the naib-gomasta and the other accused were punished with fines.

BHARAT MITRA,  
June 23rd, 1906.

10. In noticing the watch kept by the Calcutta Police over Mr. Tilak's conduct while staying at Calcutta, the *Bharat Mitra* [Calcutta] of the 23rd June remarks:—

Who is more fortunate than one on whom Government keeps an eye?

BHARAT MITRA.

11. Referring to the assault on Raja Sakandar Khan, Naib Tahsildar of Tarantaran in the Punjab, by an Assistant Engineer, the same paper says that when the Khan Sahab considered it to be wisdom and heroism to suffer in silence the ill-treatment by his assailant, it is now useless for him to resort to law courts. The aggrieved should instantly have given him a tit for tat, or else the matter should have been hushed up.

An assault case in the Punjab.

HITVARTA,  
June 24th, 1906.

12. The *Hitvarta* [Calcutta] of the 24th June notices the arrest by the police of Jay Krishna Dutt and others on the 2nd June on a charge of burning some cloth of which the owner received the price. This is a curious prosecution, for the owner of the cloth lodged no complaint, being quite satisfied on receiving the price of his cloth.

A police case.

(b)—Working of the Courts.

MIHIR-O-SUDHAKAR,  
June 22nd, 1906.

13. The *Mihir-o-Sudhakar* [Calcutta] of the 22nd June writes that on the 13th idem, at Kushtia in Nadia, a Musalman offender in *hajet*, finding a suitable opportunity, made a run for liberty. He was, however, caught before he could go far by a number of policemen and others. While he was being brought back, bound with cords, a newly-arrived and youthful Sub-Deputy Magistrate at Kushtia came up and began to kick and cuff him, bound as he was. Two pieces of stick got broken on his person. The officer also kicked him with his boots on his breast, as he was making a *salaam* to him. This drew blood out of the man's mouth.

An allegation against a Sub-Deputy Magistrate at Kushtia.

HITAVADI,  
June 22nd, 1906.

14. The *Hitavadi* [Calcutta] of the 22nd June writes that the Court Inspector at the Calcutta Police Court accepted a loan of Rs. 500 from Kalu Babu Lal Chand Mohasay of Armenian Street, at a time when a case was under trial instituted by the latter against Indra Chand and others. A suit has since been instituted in the Calcutta Small Cause Court for non-repayment of this debt. There are some other decrees of the same Court against him in similar cases. Half his salary is taken up with the repayment of loans in instalments.

Allegations against the Court Inspector, Calcutta Police Court.

BHARAT MITRA,  
June 23rd, 1906.

15. In reference to the Kalka Road shooting case, the *Bharat Mitra* [Calcutta] of the 23rd June says:—  
The complainant was satisfied with Rs. 100 and we are glad that his life was saved, but the case is otherwise with the accused who, having refused to pay a few pice for soda water, had to pay

The Kalka Road shooting case.



Rs. 100 to the poor complainant. If the latter had died of the gun-shot wound, the white man would have been either discharged or fined a few rupees, for this is the course of justice nowadays.

16. In noticing the case in which a white man was charged with having wounded a native by a gun-shot at Kalka-Kasauli Road, the *Hitvarta* [Calcutta] of the 24th June says that in this case the trying officer advised the accused to settle it out of Court. The paper asks what would have been the decision if the complainant had been a European and the accused a native.

HITVARTA,  
June 24th, 1906.

A native killed by a white man's gun-shot.

(d)—Education.

17. Referring to the dismissal of certain teachers of the Lyallpur School, the *Bharat Mitra* [Calcutta] of the 23rd June says that if the facts are exactly as reported by the *Punjabi* paper, it is simply at a loss what to say to the Head-Master of the institution, who, giving himself up to sycophancy, is teaching disunion to the Muhammadans. Still more wonderful is the wisdom of the Director of Public Instruction of the Punjab, who, on the bare report of the Head-Master, dismissed four teachers without giving them an opportunity to answer the charges brought against them. Is this justice? One is surprised to see that such an act of injustice should have been perpetrated in the régime of a ruler like Sir Charles Rivaz.

BHARAT MITRA,  
June 23rd, 1906.

The dismissal of certain teachers of the Lyallpur School.

(e)—Local Self-Government and Municipal Administration.

18. The *Pabna Hitaishi* [Pabna] of the 21st June complains that the ferry-boats at the Bajitpur ferry-ghat are leaky and sometimes lack hands to row them. Attention is drawn to the danger which these facts constitute to the persons who use the ferry.

PABNA HITAIISHI,  
June 21st, 1906.

19. The *Ulubaria Darpan* [Ulubaria] of the 27th June writes follows:—

ULUBARIA DARPAN,  
June 27th, 1903.

The Ulubaria Municipality.

The question as to whether or no the Ulubaria Municipality in the Howrah district should be abolished is still under the consideration of the Government. At this stage we wish to bring one thing to the notice of the authorities. All villagers, including illiterate cultivators and artisans living within the subdivision, enjoy the privilege of voting at the Local Board elections. Why should then the rich, educated and respectable inhabitants of Ulubaria town be denied a similar privilege respecting the local municipal elections? Is it not something incongruous and unjust that the creation of the Municipality has deprived such men of the privilege of voting at a municipal election, while even illiterate villagers are permitted to enjoy a corresponding privilege in regard to the election of Local Board members?

(g)—Railways and Communications, including Canals and Irrigation.

20. A correspondent of the *Daily Hitavadi* [Calcutta] of the 24th June speaks of the humiliations which Bengali railway employes are being unjustifiably put to in consequence of the whimsical nature and race-partiality of the European District Traffic Superintendent of Shahebganj and of the District Inspector. A number of Assistant Station-Masters have been reduced to signallerships, without any offence on their part, or at any rate for only petty offences. The Station-Masters of Bolpur, Sinthia, Ahmadpur, Pakur, etc., have been degraded. Applications for leave for short periods like a week are refused, although made after an interval of two or three years, the applicants being told to wait till their turns come, although their necessity for leave may be urgent in consequence of a marriage or a death in the family. The employes are also frequently insulted by expressions like 'stupid,' 'nonsense' being addressed to them in conversation by their superiors. The guards, since they went on strike, have been receiving undue favour at the hands of the officers of the district office, which they are taking advantage of to abuse and threaten with degradation the Station-Masters. Even petty complaints from a guard nowadays are followed by condign punishment of the native officers.

DAILY HITAVADI,  
June 24th, 1906.

A railway complaint.



The following incident lately took place at Pakur. A short while ago, a scuffle took place at this station between a European guard and a trader, as a result of which the Station-Master had his pay reduced by Rs. 5 and made a goods-clerk, while the guard was let off with a fine of Rs. 5 only. Be it mentioned here that the Station-Master was not on duty at the time the incident happened and was not present at the station either.

On the 19th June last, the Station-Master of Pakur was summoned at about 1 P.M. by the District Inspector to appear before him in connexion with an inquiry which he along with the Permanent Way Inspector, the Loco. Inspector, etc., was conducting at the time. The Station-Master put in his appearance three or four minutes after he had received the summons, whereupon the Loco. Inspector angrily demanded from him why he had not obeyed the order to attend at once. The Station-Master explained that he was busy with his daily religious performances, and concluded by begging pardon for his delay. Thereupon the Loco. Inspector retorted that he did not care whether he was a Brahmin or a *mehter*. Further, he was abused as a "lying Bengali."

PURULIA DARPAN,  
June 25th, 1906.

21. The *Purulia Darpan* [Purulia] of the 25th June speaks of the harassment and humiliation which native passengers suffer at the hands of a number of newly appointed youthful Eurasian ticket-collectors at Asansol station.

A railway complaint.

DAILY HITAVADI,  
June 26th, 1906.

22. The *Daily Hitavadi* [Calcutta] of the 26th June writes:—  
Complaints in connection with the new Howrah railway station.

#### THE NEW HOWRAH RAILWAY STATION.

##### INCONVENIENCE TO PASSENGERS.

##### *Arrangement for committing thefts.*

The railway officials at Howrah station have found a most excellent opportunity for earning money. A new arrangement has been made here since some ten or twelve days back, according to which third-class passengers have to enter an enclosure to purchase their tickets. The chance of coming out of this enclosure, once one has gone into it, becomes very small. Suppose a passenger, who intends travelling by the 10-30 night train, enters the enclosure at noon. There remains then no chance for him to come out of the enclosure before that train comes on to the platform. If in the interval one requires to come out of the enclosure either to perform an office of nature or on any other business, the reader can well conceive how the way to gain money is facilitated for the door-keeper. This illegal restraint, acceptance of bribes, etc., may be taken cognisance of by the courts. Those who keep the passengers under restraint in the foregoing manner may be punished by the help of the law, but people ordinarily do not wish to take the trouble to prosecute them, and sometimes also do not know how to do it. Accordingly, the illegal practices of these evil-minded people are running an unchecked career. And it is not the door-keeper only who accepts bribes in this manner. On Friday last we were eye-witnesses of the matter. The railway employees said that many superior authorities were implicated in it. They have a share of the earnings of the guard at the entrance. Unless the matter is redressed in the course of a week, we shall, out of our own pockets, lodge a number of prosecutions on behalf of the poor passengers and thereby teach the rascals concerned a regular lesson.

Another matter of inconvenience is that passengers are not permitted to go on to a platform until the train they mean to travel by is drawn up alongside of it. There is no justification for this arrangement: it only furnishes a fresh channel for corruption. We succeeded with the greatest difficulty and with the greatest exertion in getting separate entrance-doors for females and special female ticket-examiners. This order of things at the old station has disappeared now. It is more difficult now than it was before to put a female passenger into her carriage. It is easier to imagine than to describe the difficulties of respectable women in having to go in the midst of the crowd which rushes out of the enclosure on towards the entrance-door like a strong current. Separate entrance-doors for the separate classes do not exist nor any for females only. Are the authorities deliberately blind to the distress caused on



this account? Corruption is associated with it, for respectable people offer bribes so as to be permitted to take their females on to the platform separately from the general crowd. We pray for the early redress of this grievance.

In conclusion, our request to passengers is that if they are put to any difficulty, they should inform us of the matter and provide themselves with witnesses in support. They should take note of the name or of the appearance of the officers who demand bribes from them or keep them under restraint. We shall conduct cases on their behalf at our own expense.

23. A correspondent of the *Daily Hitavadi* [Calcutta] of the 27th June draws attention to the following statement of the losses sustained by a Marwari mahajan, Sadasuk Ram Chandra by name, of Balarhat Bandar, since January last, of goods in course of transit by the Eastern Bengal State Railway:—

DAILY HITAVADI,  
June 27th, 1906.

A railway complaint.

- (1) Out of four canisters of *ghee* despatched from Armenian Ghat to Gitaldaha Junction with invoice No. 126, dated 7th February 1906, one canister with 10 seers has not yet been received by the consignee.
- (2) & (3) Two consignments of black-pepper and sugar sent from the same station with invoices numbered 1 of 16th February 1906 and 182 of 6th March 1906, respectively, were found short of weight by 5 and 8 seers, respectively.
- (4) Two bundles of screws and bolts (receipt No. 121 of 26th January 1906), as well as five bundles of corrugated iron sheet (receipt No. 218 of 13th February 1906), booked from the same station, have not yet reached their destination.
- (5) A consignment of *ghee* despatched with invoice No. 223 of 6th (?) 1906 was found short by one tin weighing 10 seers.

A railway complaint.

24. The *Ulubaria Darpan* [Ulubaria] of the 27th June writes as follows:—

ULUBARIA DARPAN,  
June 27th, 1906.

Up till recently the honour of respectable passengers, specially of female passengers, was perfectly safe at the Ulubaria station on the Bengal-Nagpur Railway. But for some time past this has ceased to be the case, owing to improper behaviour on the part of some members of the station staff. On the 21st idem, a young Brahmin widow was pushed by the neck and ejected from a railway carriage by one of them.

(h)—General.

25. The *Maldaha Samachar* [Malda] of the 19th June writes that the

MALDAH SAMACHAR  
June 19th, 1906.

Alleged prohibition of public processions and gatherings in Malda.

Hindu sacred books speak of a being named Hiranyakasipu, who forbade the praising of the name of Hari in his dominions. It is not generally

known if anybody has imitated him in this respect, until the present moment, when *Harinam* has again been interdicted by Government orders.

A few days ago, under orders from the District Superintendent of Police, proclamation by beat of drum was made at English Bazar and Mukshudpur, to the effect that thenceforth Hindus were not to go along the streets in groups six or seven strong, nor to perform *Hari Sankirtan* to the accompanying music of *khol*, *kartal*, etc. The man who made the proclamation carried with him an order-sheet signed by the head of the district police, on which it was written in effect that large crowds were not to be permitted to assemble in public places, and processions accompanied with music were not to go along the streets without a license from the police. There was thus no mention made of Hindus or Musalmans nor any prohibition against uttering *Harinam*. In fact, between the written order carried and the words uttered by the man who made the proclamation, there was a wide difference. The question therefore arises, who taught the man to say what he did, for it may be presumed that he said nothing of his own motion. Who is responsible for this misleading of the public? It is to be hoped that the authorities if they have any ulterior object will say so plainly, avoiding trickery, which is incomprehensible to orientals unused to the ways of occidental politics. If Sir Bampfylde Fuller really meditates suppressing *Harinam* he is quite at liberty to do so. There is nobody to resist his might. God Hari, if he can, will look after the maintenance of his own dignity.



CHARU MIHIR,  
June 19th, 1906.

26. The *Charu Mihir* [Mymensingh] of the 19th June writes as follows:—

Sir B. Fuller and Musalmans.

Lord Curzon was a powerful ruler. But his talents were sadly wasted in India. He inaugurated the partition of Bengal with the object of laying the axe at the root of the new life which was springing up in the country as a result of unity between its Hindu and Musalman inhabitants. The authorities of the different Provinces of India had long been trying to create a breach between Hindus and Musalmans within their respective jurisdictions, but up till lately such attempts proved abortive so far at least as Bengal was concerned. Lord Curzon saw that the light of education had hardly penetrated the vast Musalman population of Eastern Bengal, and that if that population could be made to entertain any high aspirations by the promise of Government favour and patronage, it would forsake the Hindu community and come over to the side of the Government, with the result that the Hindus would be weakened and the national life of the Bengalis nipped in the bud. We do not believe that the partition was effected for the purpose of lightening the heavy burdens of the Lieutenant-Governor of Bengal and of securing other administrative conveniences.

After the accomplishment of the partition, Sir B. Fuller began to show partiality to Musalmans in all matters. His love for Musalmans found constant expression in his public acts and speeches. He announced that he would appoint them to high posts at his disposal. To oppress the Hindu and favour the Musalman became a prominent feature of the administrative policy of the Government of Eastern Bengal and Assam. What a temptation for the Musalmans! What wonder, therefore, that the Musalman community should be deceived. The object of the Government in thus showing unusual favour to Musalmans is to weaken the anti-partition and *swadeshi* agitations. Sir Bampfylde has recently issued a circular for increased employment of Musalmans in the public service within his jurisdiction. No native can prosper merely by serving the Government. Henceforth Hindus will try their best to improve their condition by commerce and industrial pursuits, but the Musalmans will always remain backward.

We shall be glad to see more Musalmans than Hindus employed in the public service. But considering the sort of men that are being appointed as members of Local Boards, Commissioners of Municipalities and Honorary Magistrates, we have been forced to the conclusion that really good and able men will not find employment under the Government of the new province.

It is simply because education is a rare thing among the Musalmans that Hindus are largely appointed in the public service. There are more educated Musalmans in Western Bengal than in Eastern Bengal. And the public service in Western Bengal can therefore boast of more Musalmans in it than the public service in Eastern Bengal. Sir Bampfylde has said that the number of "literate" Musalmans is not as few as is generally supposed. But the education of most of these "literate" Musalmans does not go beyond a few lines or pages of the *Koran*. Maulvi Abdul Karim, Inspector of Schools, says that if to be educated means to be able to read the *Koran*, then 90 per cent. of Musalmans are educated.

Four-fifths of the population of Mymensingh are Musalman. But only two Muhammadan students passed the last Entrance Examination of the Calcutta University. Sir Bampfylde's idea that inability to enter the Government service has led the Musalmans to neglect their education is unfounded.

In every community it is the upper classes which contain the largest number of educated men among them. By far the great majority of the Musalman population of Mymensingh belong to the lower classes. They are poor and, consequently, unable even to defray the cost of lower education, not to speak of higher education.

The manner in which Sir Bampfylde Fuller is showing undue favour and distributing patronage among Musalmans, will do them immense harm. They will be led to neglect high education and forget the virtue of self-help. It is hoped that their leaders will see through the questionable policy of the Government of Eastern Bengal.



27. The same paper makes an appeal to Mr. Morley in view of his many declarations since he assumed his present office in favour of pursuing a policy of sympathy and conciliation towards the people, to take note of the mischief which the experience of the past few months has shown in Bengal to result from the unholy combination of judicial and executive functions in the same person,—an arrangement which, it is urged, exists in no civilised country but India,—and to take early remedial steps.

The separation of the judicial and executive functions.

CHARUMITR.

28. The *Medini Bandhav* [Midnapore] of the 20th June writes:—

The Lieutenant-Governor's approaching visit to Midnapore.

The Lieutenant-Governor is to visit Midnapore and preparations are now on foot for his reception here. The principal feature of the reception ceremonies will be the presentation of an address. What the address and the response to it will be has been already settled and is in print. There will not be any divergence from them even by so much as a letter. About a month hence, on the 14th July next, they will be made public as the utterances of that day. This bears the true character of English policy, the apparent in which is so different from the real. Every word uttered by Englishmen carries two or three possible interpretations and has behind a deep hidden significance. Such being the fact, he must be woefully mistaken who expects the address to be presented to His Honour to really depict things as they are in this district. We counsel our readers to be firm in a resolve not to be too ready to beg from Government. Government will do what it intends doing. What good can be expected from an address from the petty citizens of Midnapore, when the utterances of the future Emperor himself have not moved Government to sympathy for our sorrows and poverty?

MEDINI BANDHAY,  
June 20th, 1906.

29. Referring to Mr. Hare's tour programme for July next, the *Bangavasi* [Calcutta] of the 23rd June prays His Honour to enquire into the condition of the distressed

Mr. Hare's tour.

inhabitants of Midnapore and Bankura when he will be among them. The object of his visits to Ranchi and Bankipur is most probably to inspect the public buildings that are being constructed in those places. The visit to Bankipur particularly may have some connexion with the proposal to separate Bihar from Bengal.

BANGAVASI,  
June 23rd, 1906.

30. The *Sanjivani* [Calcutta] of the 21st June refers to the following passage in the letter lately addressed by the Chief Secretary to the Government of Eastern Bengal and Assam to the Secretary, Bengal National Chamber of Commerce:—

The letter of the Government of Eastern Bengal and Assam to the National Chamber of Commerce.

SANJIVANI,  
June 21st, 1906.

"I am in conclusion to point out that the hardships which the poorer classes have been suffering owing to the unusually high prices which they have had to pay for rice have been in some localities aggravated very considerably by a rise in the prices of other commodities that has been the effect of the methods pursued by those who desire to promote the acceptance of *swadeshi* principles."

and comments on it as follows:—

Sir Bampfylde is trying to suppress the *swadeshi* agitation by the wielding of *lathis*. It is the wielding of *lathis* only that becomes him. It is dangerous for him to seek help from argument and reasoning.

We call upon His Honour's Chief Secretary to point out which commodity it is the price of which has gone up as a consequence of the *swadeshi* agitation. That the boycott of *belatee* goods has added to the sufferings of the poor is a wholly baseless statement. The truth rather is that they have gained in happiness and comfort as a result of the boycott.

The price of foreign salt in Eastern Bengal is one anna, but that of *karkatch* is only three pice and a half. *Gur* is cheaper than sugar. Coarse country-made cloths, again, are cheaper than cloths of foreign make. Money is no longer wasted in the purchase of foreign toys, which the children have given up. Country-made shoes are cheaper than those of foreign manufacture. Foreign liquor and condensed milk (also of foreign make) have largely decreased in use, which means that some amount of wealth has ceased to go out of the country. The boycott of foreign goods has diminished the



calls upon the poor man's purse, and still Sir Bampfylde would try to convince people that it has added to the people's misery. Why has he, who is used only to the wielding of *lathis*, sought to resort to arguments and reasonings?

That the weavers and artizan classes suffer untold misery during famines is a general experience. But the boycott of foreign goods has brought food to every weaver's home in Eastern Bengal.

The Bengalis are no fools. Even the illiterate cultivator will not be able to restrain himself from laughter at the false arguments of Government.

DAILY HITAVADI,  
June 22nd, 1906.

31. Referring to the same passage, the *Daily Hitavadi* [Calcutta] of the 22nd June writes:—

The letter of the Government of Eastern Bengal and Assam to the Bengal National Chamber of Commerce.

Why has the humane Chief Secretary omitted to specify the particular commodities which have gone up in price? And why has he refused to recognise the fact that as a consequence of the

*swadeshi* agitation many weavers and artisans are able to support themselves, even in these times of distress? Have not the eyes of him who directed Mr. Lyon to pour out venom on the *swadeshi* agitation been turned even once to its good effects? It is folly to expect impartiality from one who is blind to his own faults and is gifted with a thousand eyes, so to speak, when it is others' faults that have to be noticed. There is something absolutely ridiculous in the request to the Chamber to use its influence to discourage the boycott, coming as it does from a man who has adopted a policy of sowing dissension for the suppression of the *swadeshi* agitation, has harassed the Barisal people by Gurkha and punitive police forces, has insulted respectable gentlemen by making them special constables, and has got little boys imprisoned for trifling causes, and who is even now showing strong partiality for Musalmans in order to suppress *swadeshim*.

BHARAT MITRA,  
June 23rd, 1906.

32. Commenting upon Sir B. Fuller's memorandum on famine in Eastern Bengal, the *Bharat Mitra* [Calcutta] of the 23rd June says that since, according to this memorandum, the *swadeshi* movement is one of the causes

Sir B. Fuller and famine in Eastern Bengal.

of the famine and consequent misery in that Province, can anyone say what is the cause of famine in the United Provinces, where there is no *swadeshi* movement? There is at present famine in the 24-Parganas, Hooghly, Burdwan, and Midnapore districts also.

SANJIVANI,  
June 21st, 1906.

33. The *Sanjivani* [Calcutta] of the 21st June refers to the *Pioneer's* version of the incidents leading to the execution of the sentence of death on Uday Patni in Sylhet, and commenting on it, writes that Sir Bampfylde

The incident about the execution of Uday Patni.

Fuller is totally unfit for the office of Lieutenant-Governor. It would really be a disgrace to Indian administration if a fickle-minded man who cannot find time to think how long it takes for postal communication to pass between Shillong and Simla, is retained any longer in his present high office.

BHARAT MITRA,  
June 23rd, 1906.

34. Commenting upon the explanation published in the *Pioneer* of the circumstances under which Uday Patni was hanged, the *Bharat Mitra* [Calcutta] of the 23rd June wants to know at whose instance the *Pioneer* has furnished the explanation, and if Sir B. Fuller is guilty of negligence or not.

The Uday Patni case.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
June 21st, 1906.

The Government and the vernacular press.

ignorance which too many officials are prone to nowadays, full of venom, and the outcome of a judgment perverted by anger.

JYOTI  
June 21st, 1906.

36. The *Jyoti* [Chittagong] of the 21st of June professes to regard with satisfaction Mr. Lyon's recent letter on the question of the increased employment of Musalmans in ministerial offices under Government in the districts in Eastern Bengal. Hindus as a class do not

The employment of Musalmans in ministerial offices in Eastern Bengal.

grudge Musalmans as a class the prospect held out to the latter by this letter, although of course they would resent cases of unjust supersession of the claims of individual Hindus already in office by individual Musalmans. Time was



when service under Government was regarded in Hindu society as most dignified and honourable. But nowadays even a Hindu High Court Judge would be heard saying that beggary itself is preferable to the slavery which Government service is. Why then do Hindus still accept service? It is because they do not find any other career so easily open to them. As an effect of the new policy, Hindu society will be gradually weaned from its present habit of looking to Government to find a career for its sons.

There are about 400 *amls* in Chittagong and no more serious national misfortune can be conceived than that a scramble for these few appointments should create ill-will between Hindus and Musalmans. Musalmans as soon as they have had a little time to taste the sweets of office, will realize clearly how the same enjoyment has made the Hindus unmanly and wanting in self-reliance. The Hindus, shut out from Government employment, will learn self-reliance. The Musalmans again, and here is the greatest gain of the new policy, will take to increased cultivation of Western learning, in order to qualify themselves for their new sphere of activity. When they will have thus gradually attained to the same standard of education as their Hindu fellow-subjects, the two will learn to combine and work for a common end.

37. The *Mihir-o-Sudhakar* [Calcutta] of the 22nd June refers to

The appointment of Musalmans in ministerial offices in Eastern Bengal.

Mr. Lyon's recent letter on the question of the appointment of Musalmans in ministerial offices in the districts in Eastern Bengal, as one which has raised hopes and created respect and love for

Government in the heart of every Musalman, and will dispel from their minds all doubts, where any exist, as to the benefits likely to accrue to their community from the partition.

38. With reference to Mr. Lyon's recent letter on the question of the appointment of Musalmans in ministerial offices in Eastern Bengal, the *Basumati* [Calcutta] of the 23rd June writes:—

The employment of Musalmans in ministerial offices in the Eastern Bengal.

Musalmans themselves can see as well as Hindus, for how long in all the time between 1773 and 1906, and in what manner favour has been shown towards any community by the present ruling race, permanently or temporarily. We are not irritated at partiality towards Musalmans. We are anxious lest their welfare should be jeopardised. When Lord Ripon's Education Commission proposed to offer unexampled facilities to Musalmans in all directions, it was a well-wisher of Musalmans, Sir David Barbour, who pointed out in a note of dissent that undue favour to Musalmans, prompted by partiality, would injure them and not the Hindus.

39. The *Hitvarta* [Calcutta] of the 24th June has the following:—

Sir B. Fuller and His Honour's love for Musalmans.

Sir B. Fuller is at present the absolute ruler of Eastern Bengal and calls the Musalmans of that province his beloved wives. What Musalman would like to be the wife of a pork-eater? Commenting upon the passage in Mr. Lyon's circular regarding the preference to be given to Musalmans in the matter of Government service, the paper asks why does Sir B. Fuller not issue orders to dismiss the Hindus and put the Musalmans in their places thus left vacant. Sir B. Fuller is throwing out a political bait to the Muhammadans, but no sooner they take it they will see their mistake. Just now is the time of a hard trial for the Musalmans. They must be careful and proceed cautiously. They should not uproot the foundation of national prosperity by being tempted to accept another's service. This love of Sir B. Fuller's will in the long run bear bitter fruit.

40. The *Swadesh* [Calcutta] of the 25th June makes a lengthy criticism of Mr. Lyon's letter on the subject of increased employment of Musalmans in the ministerial service under the Government of Eastern Bengal and Assam and says:—

Employment of Musalmans under the Government of Eastern Bengal and Assam.

As in trade so in service, price is regulated by demand and supply. Sixty-six per cent. of the inhabitants of Eastern Bengal are Musalmans, but education is a rare thing among them. It is the Hindu minority which, by its intelligence and education, is alone fit to work the administrative machinery of the Government. It is the higher competence of the Hindu,

*MIHIR-O-SUDHAKAR*,  
June 22nd, 1906.

*BASUMATI*,  
June 23rd, 1906.

*HITVARTA*,  
June 24th, 1906.

*SWADESH*,  
June 25th, 1906.



and not official patronage; which stands him in good stead everywhere, and this competence is increasing in proportion as Government's love for him is diminishing. The Hindu has made himself indispensable in the administration of the country, and neither the Eurasian nor the Musalman will be able to oust him from his place, however much they may be patronised by high officials like Sir B. Fuller.

HOWRAH HITAIISHI,  
June 25th, 1906.

41. Referring to Mr. Lyon's letter on the subject of the appointment of Musalmans in the service of the Government of Eastern Bengal and Assam, the *Howrah Hitaishi* [Howrah] of the 25th June says:—

Appointment of Musalmans  
under the Government of Eastern  
Bengal and Assam.

Since his appointment as Lieutenant-Governor of the new province, Sir B. Fuller has been playing various tricks upon his two wives—one Hindu and the other Musalman. He has been fanning the fire of jealousy between the two co-wives, so that while they are engaged in quarrelling with one another he may rob them of their ancestral properties. Every educated Musalman understands this and knows that the man who puts faith in the passing favour of a heartless ruler like Sir Bampfylde suffers a fate similar to that of the fly which is attracted by the glare of a flame and embraces it only to die. No Bengali, whether Hindu or Musalman, has yet forgotten the conduct of Lord Clive towards Umichand and Mir Jaffar.

In conclusion, we pray our Musalman brethren not to be deceived by a show of official favour. If you can surpass the Hindus in intelligence and education, the latter will not grudge you that favour. But pray, do not become traitors to your mother-country for the sake of a few crumbs from the Englishman's table. Put no faith in the nation of selfish, thoughtless, treacherous cheats. Even the favour of a fickle-minded man is dangerous. Who knows that Sir Bampfylde Fuller's partiality towards Musalman's may not ere long be transformed into partiality towards *feringis*? What treatment have the Musalmans been all along receiving from the Government? Mr. Amir Ali's seat on the Bench of the Calcutta High Court has not been given to a Musalman after his retirement. An obelisk has been raised in a prominent place at Dalhousie Square, Calcutta, to perpetuate the general ill-feeling against Musalmans based on the unfounded story of the Black Hole. The English are making all sorts of conspiracies to deprive the Sultan of Turkey of his dominions. The other day the Musalmans of Chitpur, Calcutta, were incited to make a riot and afterwards punished for it. In the Talla riot the rifles of the English soldiers who had been ordered to suppress it were directed against Musalmans alone, just as the other day Hindus alone were maltreated by the police at Seraiganj. And even now efforts are being made to ruin the illiterate Musalmans of Mymensingh by inciting them against their zamindars. How can the Musalmans expect honour from him who has dishonoured their leaders at Barisal?

SAMAY,  
June 22nd, 1906.

42. The *Samay* [Calcutta] of the 22nd June says that if Sir B. Fuller opens a famine relief fund, people will not willingly subscribe to it for the following reasons:—

- (1) So long as there is money in the existing Famine Fund which is in the hands of the Government, Sir Bampfylde has no right to call for fresh subscriptions for famine relief.
- (2) His Honour has harassed and persecuted the respectable classes of Bengalis in various ways.
- (3) The coffers of the rich men and zamindars of the country have already been exhausted by frequent demands of subscription made on them by Government. If the Nawab of Dacca does not come forward to help Sir Bampfylde at this time, no one else will.

DAILY HITAVADI,  
June 22nd, 1906.

43. The *Daily Hitavadi* [Calcutta] of the 22nd June writes that never before under British rule in India was seen a Lieutenant-Governor to equal Sir Bampfylde Fuller in his unconstitutional, whimsical, *salam*-loving ways and his incompetency. Messrs. Lyon, Savage and others are also worthy followers of their chief. Messrs. Inglis and Scroope were in favour of constitutional methods of rule and they could not therefore pull on with Sir B. Fuller, under whose régime it has become impossible, in the opinion of many, for any just officer to continue to serve.



Continuing, the paper writes that Khan Bahadur Khajeh Mahomed Yusuff, the Chairman of the Dacca Municipality and the Vice-Chairman of the Dacca District Board, is encumbered with debts to the extent of over a lakh (of which Rs. 80,000 are due to the Nawab's family alone) and that it becomes a question therefore whether he should be permitted to hold charge of the District Board Office, where criminal misappropriation of public funds has already occurred on different occasions. This, however, is a question that the officials, for fear of displeasing the local Musselmans, are not now able to face. Sir Bampfylde Fuller's resolution that the Khan Bahadur should not be permitted to hold both his present offices is thus being ignored. Has anarchy then really come upon Eastern Bengal?

Sir Bampfylde Fuller on the economic result of the *swadeshi*.

44. The *Sandhya* [Calcutta] of the 22nd June writes as follows:—

SANDHYA,  
June 22nd, 1906.

The line of reasoning by which Sir Bampfylde Fuller's Government has found the *swadeshi* movement responsible for the famine in the land is much on a par with that of the idiot king in the story who, when a woman was killed by the noise of a thunder-clap, held a potter responsible for that sad accident. This was how the idiot king reasoned. The potter had kindled his kiln, that kiln gave out smoke, the smoke rose high in the air and formed clouds, and the clouds so formed generated the lightning that killed the poor woman. It was the potter, therefore, who was ultimately responsible for the death. Very much to the same effect is the line of reasoning followed by the Government of Eastern Bengal and Assam. The *swadeshi* movement has sent up the prices of some articles. A rise in the price of any article must be followed by a corresponding rise in the price of paddy and rice. Ergo, the *swadeshi* is responsible for the dearth in the land.

This line of reasoning also reminds one of Æsop's story of the wolf and the lamb. Many a piece of argumentation in the world is only a pretext for crushing an opponent. That is why Æsop observes that those who wish to do wrong are never in want of an excuse. The *swadeshi*, indeed, the cause of famine in the land! Why not then hang the agitators and thereby put an end to all troubles?

45. The *Sandhya* [Calcutta] of the 26th June refers to the case of Uday Patni, who was hanged while his prayer to the Viceroy for mercy was still on its way to Simla, and remarks as follows:—

Sir Bampfylde Fuller and the case of Uday Patni.

SANDHYA,  
June 26th, 1906.

There are old stories current in this country of hopes of mercy cruelly disappointed at the end. But the real fact in this case beats all those stories hollow. Here we have one more example of the correctness of the observation that truth is stranger than fiction. The sin committed in thus depriving this poor man of his life admits of no expiation. Not all the waters of the Brahmaputra and the Padma will put out the raging fire of remorse that an act so atrocious cannot fail to kindle. But it is a consoling reflection that it is not every heart that is susceptible of repentance.

46. The *Daily Hitavadi* [Calcutta] of the 23rd June writes that a proposal has been made by a number of sympathetic and far-sighted politicians in England to the Secretary of State to recall Sir Bampfylde Fuller, which proposal has its cordial approval. It is not that Sir Bampfylde Fuller's recall will necessarily annual the partition of Bengal, but there can be no question that the ill-feeling created by the partition, if not removed, would be to a great extent appeased if a sympathetic and far-sighted official, take Sir Henry Cotton for instance, were now placed at the head of the Government of Eastern Bengal and Assam. It will tax Sir Bampfylde Fuller's successor's adroitness severely to allay the ill-feeling which has been created in the public mind by His Honour's successive acts of oppression. The very *swadeshi* agitation to suppress which His Honour is committing so much oppression is gradually growing in strength. Oppression or no oppression, the love for country-made things which has awakened in the minds of the people will never be destroyed. It is because Sir Bampfylde Fuller is sadly lacking in foresight that he cannot still understand the trend of feeling in the province he is ruling over. It has now become the imperative duty of the Secretary of State for India to remove Sir Bampfylde Fuller from his present responsible office.

Sir Bampfylde Fuller.

DAILY HITAVADI,  
June 23rd, 1906.



RATNAKAR,  
June 23rd, 1906.

Sir Bampfylde Fuller.

47. The *Ratnakar* [Asansol] of the 23rd June writes as follows:—

It is loathsome to us even to take the name of Sir Bampfylde Fuller. But the conductor of a newspaper must talk of all sorts of people, good or bad, of thieves and dacoits as well as of good men, and so we cannot help naming Sir Bampfylde.

Such is the *zulum* and oppression with which Sir Bampfylde has harassed the people of East Bengal ever since he ascended its *musnud* that one has no hesitation in declaring him unfit for the office of a Governor. For it is the business of a Governor to protect the people, and one who, on assuming charge of that sacred office, does nothing but constantly harass the people with oppression, brute force, and illegal and barbarous orders, is certainly unworthy of that high dignity. Such a Governor is a disgrace to the office he holds. To harass and to oppress are functions that properly belong to the robber, and a Governor who oppresses and harasses the people under him is no better than a robber.

Sir Bampfylde cares a fig for Morley or Minto. He is Morley, Minto, Parliament, Premier and Sovereign—all in one. Why should he then care for anybody? It is in his nature to oppress, and despotism is the cardinal principle of his administration. Those who even after witnessing such oppression committed on the people of Eastern Bengal hope for redress from Morley or Minto must be very stupid. They should remember that the very gods feared the terrible iconoclast, Kalapahar.

RATNAKAR.

Mortality from famine in British India.

48. The same paper says:—

One shudders to think of the frightful mortality from famine in this country. Famine has indeed become chronic in British India, there having been not less than 29 of these terrible visitations in the land during the last century. Has anyone ever heard of such terrible mortality from starvation in any other country? And yet the English Government boasts of its beneficent sway. Will the English Government kindly tell us what Government is to be regarded as an oppressive Government if one that cares more for a full treasury than for the lives of the people living under it and under whose rule so many as 3 lakhs and 25 thousands of people have been carried off, on an average, by famine every year during the course of a century, is to boast of its beneficent sway?

HOWRAH HITAIISHI,  
June 23rd, 1906.

49. The following is taken from an article headed "The effect of thoughtlessness" in the *Howrah Hitaiishi* [Howrah] of the 23rd June:—

It was the monumental supereiliciousness of Lord Curzon which led him to divide Bengal in spite of the unanimous protest of the natives of the country. And the effect of this short-sighted act has been that the Bengalis have stubbornly boycotted *bideshi* articles and adhered to *swadeshi* ones. Lord Curzon's policy of *divide et impera* has thus been frustrated. Again, what has been the consequence of the thoughtless conduct of officials high as well as low, like Fuller, Fraser, Lyon, Carlyle, Jack, Forrest, Emerson and Briscoe towards the people of the country? The circulars against students issued separately by Mr. Carlyle in Bengal and Mr. Lyon in Eastern Bengal have had the effect of completely estranging the feelings of all Bengali youths, the future citizens of the country, from the English Government. They have been led to believe more firmly than their elders that it is perfectly useless to depend for anything on a selfish alien race professing a religion different from theirs. They are consequently becoming more and more attached to their national language, national education, national ideals, and national arts and industries. The thoughtlessness of English rulers in India is thus working at the roots of the British Empire and the British commerce with increasing mischief. We pray to God for an awakening of conscience in them and a salutary change in their administrative policy, so that everyone may have what belongs to him and live in peace.

NADIA,  
June 23rd, 1906.

50. The *Nadia* [Krishnagar] of the 23rd June writes that the removal, a year ago, of the post-office which long existed at the village of Mira in the district of Nadia to

A postal complaint.

a site about three or four miles distant from Plassey station is causing great inconvenience to the inhabitants of the villages of Mira, Gobindpur, Hajra,



Nalda, etc. It is suggested that a site nearer Plassey station would be central in relation to all the villages above named and would meet the convenience of all concerned.

Public processions in Dacca.

51. The *Dacca Prakas* [Dacca] of the 24th

DACCA PRAKAS,  
June 24th, 1906.

June writes as follows:—

Everyone knows how arbitrarily the Mymensingh authorities have behaved in the matter of public processions within their jurisdiction. And now the Dacca authorities seem prepared to follow the same path. Recently an application was made on behalf of Babu Kalinarayan Sen Chaudhuri for permission to lead a procession through the town. But the District Magistrate has given the required permission subject to such and so many conditions that it amounts practically to a refusal. All this shows that the authorities have resolved to destroy the freedom of action and speech which the people so long enjoyed. In this state of things our leaders should put a stop to all external agitation and apply themselves solely to the work of developing the spirit of nationality among the people.

52. The *Birbhum Hitaishi* [Birbhum] of the 25th June praises Mr. Foster,

BIRBHUM HITASHI,  
June 25th, 1906.

Mr. Foster, District Magistrate  
of Birbhum.

the District Magistrate of Birbhum, as a benevolent, courteous and competent officer, the like of whom is rarely seen, who has an eye constantly to the welfare of the people he is ruling over, and takes an interest in their industrial development.

53. A correspondent of the *Daily Hitavadi* [Calcutta] of the 25th June

DAILY HITAVADI,  
June 25th, 1906.

Takavi advances in Mymen-  
singh.

refers to a notice which has been issued over the signature of Mr. L. O. Clarke, Collector of Mymensingh, under date 19th April 1906, regarding the granting of loans to agriculturists under Act XII of 1884, and comments on it as follows:—

The work of cultivation for the present year has almost come to a close. What remains to be done has to be provided for at once, if it is to be finished in time. That is to say, for the *Haimanti* or autumnal crop lands, the seeds require to be sown at once. Unless therefore money is forthcoming immediately to buy the seeds, the lands will lie fallow. Loans which will take a month or a month and-a-half to get will not therefore be of any great use.

The notice requires each application for a loan to be signed by at least six persons, who will be held jointly responsible for the amount. Now, there may not be much difficulty in any six persons combining together to ask for a loan, but experience has shown that matters will not run so smooth when the time comes for the loan to be repaid.

From the terms of the notice, it appears that cultivators possessing less than  $10\frac{1}{2}$  bighas of land are excluded from the benefits of the advance system. This will be a hardship to those, the area of whose lands is 6, or 7 or 8 bighas only.

And for the cultivator of these  $10\frac{1}{2}$  bighas a minimum of fifteen and a maximum of fifty rupees is to be advanced by Government. But the cost of cultivating any  $10\frac{1}{2}$  bighas varies *inter alia* with the condition of the owner in each case, with his stock of cattle and agricultural implements. Instead therefore of fixing an arbitrary maximum sum calculated on the area of the land, a general principle should be adopted of regulating the maximum by an examination of the cultivator's capital and of his general solvency. In cases where the latter is doubtful, securities may be insisted on before loans are advanced.

As it is, the general opinion among the cultivators is against taking advantage of the Government offer on the ground that the Government advance does not provide money sufficient for the cultivation of the area of land concerned in each case. They also point to the principle of joint responsibility as a serious risk, and they fear Government will take their lands into *khas* possession, unless its dues are realised at the very first instalment.

All this shows that the arrangement notified by Government will not be productive of much good, and that it is looked on with suspicion by those whom it is intended to benefit.



DAILY HITAVADI,  
June 26th, 1906.

54. The *Daily Hitavadi* [Calcutta] of the 26th June writes that the famine in Eastern Bengal is now so acute that mere

Sir B. Fuller and the present agricultural situation in Eastern Bengal.

agricultural advances are not adequate to meet the situation. The distress from which the

Musalman cultivators in that province are now suffering ought to show to those Musalmans who expect great things from Sir B. Fuller the value of His Honour's professions of sympathy for them. The sooner an incompetent, tyrannous, oppressive and light-headed ruler as Sir B. Fuller is, is removed from office, the better both for him and the country.

DAILY HITAVADI  
June 27th, 1906.

55. The *Daily Hitavadi* [Calcutta] of the 27th June compares Mr. Morley

The Government and the people.

waiting for the people of Bengal to be pleased while the partition remains intact to the Engineer

who, as told in a recent issue of the *Indian Daily News*, built a fort at the foot of a hill, apparently expecting it to be of much value as a defence work even if that hill was not removed.

The paper then goes on to refer to the Universities Validating Act, to the recent prosecution of Mr. Surendra Nath Banerji at Barisal, and to the case of Uday Patni in Sylhet as all cases in which the officials were guilty of mistakes, which, instead of plainly admitting and rectifying, they preferred to seek to justify, although in that attempt they had to perform feats similar to the one of making the fort safe by the removal of the hill in the story above mentioned instead of following the easier and wiser course, namely, of removing the fort to a more safe and suitable position.

The paper concludes by accusing high officials of being in the habit of resorting to all sorts of immoral devices with the object of exonerating their subordinate police officers of any accusation which may be brought against them.

### III.—LEGISLATION.

MIHIR-O-SUDHAKAR,  
June 22nd, 1906.

56. In discussing the merits of the three candidates who, as announced

Three candidates for the Legislative Council of Eastern Bengal and Assam.

by the *Amrita Basar Patrika* newspaper, are offering themselves for election to the Legislative Council of Eastern Bengal and Assam by the Provincial Muhammadan Association of Dacca, viz., Maulvi

Seraj-ul-Islam, Maulvi Shams-ul-Huda and Maulvi Syed Nawab Ali Chaudhuri, the *Mihir-c-Sudhakar* [Calcutta] of the 22nd June writes that Maulvi Seraj-ul-Islam and Maulvi Shams-ul-Huda are both busy professional men with interests at Calcutta which they cannot easily sacrifice, and the latter's views on the partition question were not in accord with those of his co-religionists in general. It is doubtful therefore what good he will do to Musalmans in the Legislature of the new Province. There remains therefore Maulvi Syed Nawab Ali Chaudhuri, a man whose name is enshrined in every Musalman heart for the many sacrifices, pecuniary and otherwise, he has made for the welfare of his co-religionists. Moreover, he has been a supporter of the partition from the very first and has worked, to the detriment of his own health and wealth, to convince his fellow-Musalmans of the many benefits likely to accrue to them from that measure. Gratitude therefore requires that his services should be now recognised.

HITVARTA,  
June 24th, 1906.

57. Commenting upon the fact that Maulvi Shams-ul-Huda of the Calcutta

Sir B. Fuller's Legislative Council.

High Court and Nawab Ali Chaudhuri of Mymensingh are trying to get seats in the Legislative Council of Eastern Bengal and Assam, the

*Hitvarta* [Calcutta] of the 24th June asks if these gentlemen will forsake their country for the sake of a hollow honour. The way in which the Council is being formed, shows that Sir B. Fuller's Legislative Council will beat down its other sister institutions in pomp and splendour.

SANDHYA,  
June 26th, 1906.

58. The *Sandhya* [Calcutta] of the 26th June has the following:—

The Maharaja of Dinajpur and the membership of the Eastern Bengal Legislative Council.

Mr. Lyon went about hawking memberships of the Legislative Council of Eastern Bengal and Assam. Like the wolf in Aesop's story, he waylaid every Bengali he met, pressed the obnoxious office upon him and vowed eternal obligation as a reward for such acceptance.



No Bengali would, however, accept the office. But as a foolish crane in *Aesop's* story accepted at last the wolf's offer, so have at last two daws caught hold of Mr. Lyon's offer in the present case. The two daws we refer to are a Municipal Commissioner of Netrakona and the mushroom Maharaja of Dinajpur. The Bengalis should excommunicate these two traitors to their country. It would seem as if these two men were determined to take the bread out of the mouth of native shoe-blacks. Native shoe-blacks have taken a vow not to black English shoes. But here is the Maharaja of Dinajpur ready to perform that office.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

59. The *Palliwasi* [Kalna] of the 13th June speaks of the distress which the class of day-labourers are passing through in and about Kalna, in consequence of the high prices of rice ruling there. PALLIWASI,  
June 13th, 1906.  
Distress in Kalna.
60. The *Burdwan Sanjivani* [Burdwan] of the 19th June says that the suffering due to scarcity of food-grains is daily increasing in the Burdwan district, and prays the District Magistrate to stop further export of rice therefrom and thus avert the occurrence of a severe famine. BURDWAN SANJIVANI  
June 19th, 1906.  
Scarcity of food-grains in the Burdwan district.
61. The *Faridpur Hitaishini* Faridpur of the 14th June reports prevalence of severe distress in Kotali, Ainpur, Makdudpur, Bhanga, Bhusana and Gopalganj thanas in the Faridpur district. There has been a failure of crops of every description in the district. Boys and girls are dying of starvation, and adults are committing suicide. Most of the inhabitants of station Bhanga and the villages in its neighbourhood are going without food for days together. Paddy is selling at Rs. 3-2 and rice at Rs. 6 per maund. Thefts and dacoities have increased. TRIPURA HITAINI,  
June 14th, 1906.  
Distress in the Faridpur district.
62. The same paper publishes as many as nine cases describing how poor people have through hunger been forced to take to committing thefts, etc. TRIPURA HITAINI,  
Distress and crime in Faridpur.
63. The *Sanjivani* [Calcutta] of the 21st June publishes accounts received from its own correspondents of the severe distress arising from scarcity in Backergunge and Faridpur. SANJIVANI,  
June 21st, 1906.  
Scarcity in Backergunge and Faridpur.
64. Writing from village Ujirpur in the Faridpur district, a correspondent of the *Daily Hitavadi* [Calcutta] of the 25th June regrets that the famine-stricken inhabitants of the district are not receiving proper help from outside. Men and women, reduced to skeletons by starvation, may be seen lying on roadsides. Poor people are not getting alms. Labourers are not getting work to do. The suffering of middle class people, who are prevented by their sense of respectability from speaking out their distress, is indescribable. Out of 45 families in the Ujirpur village, 25 are almost starving. The Malimani and Dahornagar villages under the Bhushana thana have populations of 52 and 85 families respectively, and of these, 42 and 65 families respectively are passing days without food. The famine-stricken inhabitants of Kharhdia, Jagannathdi, Kulbarhia, Kesardia, Sadhuhati, Ujirpur, Kumarparha, Alampur, Ulhali and other villages under the Nagarkanda thana have applied to the District Magistrate for loans. DAILY HITAVADI,  
June 25th, 1906.  
Distress in the Faridpur district.
65. The *Maldaha Samachar* [Malda] of the 19th June writes that the manner in which rice is going up in price in Malda betokens the early approach of famine conditions. MALDAH SAAMACHAR  
June 19th, 1906.  
Crop prospects in Malda.  
It was expected that with the coming of the *bora* paddy into the market, prices would fall, but that expectation has been so far falsified. The mango crop also has been almost a total failure. The selling price of rice now is eight seers per rupee. What will happen with the setting in of the rains, nobody can say.
66. The *Charu Mihir* [Mymensingh] of the 19th June writes that acute famine conditions now prevail in Mymensingh. The *aus* paddy and the jute crops have been in many places injured by a kind of insect pest. Cases of suicide as a result of starvation have occurred. CHARU MIHIR,  
June 19th, 1906.  
Famine in Mymensingh.



SRI SRI VISHNU  
PRIYA-O-ANANDA  
BASAR PATIKA,  
June 21st, 1906.

67. The *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 21st June exhorts its countrymen to bestir themselves in the work of relieving their famine-stricken brethren in Eastern Bengal. A policy of self-help is counselled, and the idea of looking to Government only for assistance is discouraged. *Swadeshi* organisations in the villages are requested to make the work of famine-relief in their respective localities part of their duties.

NADIA,  
June 23rd, 1906.

68. The *Nadia* [Krishnagar] of the 23rd June mentions a case in which a young girl of 14, named Aiman Bibee, of the village of Kalyanpur in the thana of Gangui, the eldest of six brothers and sisters, all children of a dumb father and dependent for support on the efforts of the mother, committed suicide on the 12th June last, after having gone without any meal of rice for the two or three previous days, and lived only on fruits, being unable any longer to see her younger brothers and sisters suffering acutely from hunger.

BANGAVASI,  
June 23rd, 1906.

69. The *Bangavasi* [Calcutta] of the 23rd June reports prevalence of severe distress in the Hooghly district. A correspondent says that a family in the Sonet village under the Polaba thana is passing days without food. Village chaukidars, daffadars and panchayets should be employed in gathering information about the condition of every family and reporting it to police-stations. And the District Magistrate should make relief arrangements in accordance with these reports, and ask president panchayets to help him in the work.

DACCA PRAKAS,  
June 24th, 1906.

70. The *Dacca Prakas* [Dacca] of the 24th June regrets that both the public and the Government continue indifferent to the sufferings of the famine-stricken population of Eastern Bengal.

DAILY HITAVADI,  
June 24th, 1906.

71. The *Daily Hitavadi* [Calcutta] of the 24th June makes a fervent appeal to all classes of the native community for help in the famine now raging in Eastern Bengal.

DAILY HITAVADI,  
June 25th, 1906.

72. The *Daily Hitavadi* [Calcutta] of the 25th June appeals to the Musalman community for help in the famine now raging in Eastern Bengal.

#### VI.—MISCELLANEOUS.

DAILY HITAVADI,  
June 22nd, 1906.

73. The *Daily Hitavadi* [Calcutta] of the 22nd June publishes a communicated poem on Sir Bampfylde Fuller with reference to his attitude to the Musalman, his "favourite wife."

SOLTAN,  
June 22nd, 1906.

74. The *Soltan* [Calcutta] of the 22nd June writes :—  
We counsel Musalmans that it is their duty to turn their attention to improving the trade and industries of the country, no matter whether they incur Government's disapprobation thereby or not. Our leaders think it imprudent to forfeit chances of employment under Government by displeasing it by working for the improvement of indigenous industries and thereby putting a check on the hitherto unchecked course of foreign commerce in this country, and our idea is that we should adopt the course which will profit us most, not caring whether thereby we displease any party or not. Let the reader judge who is right in his view. Our indifference is being taken advantage of by the Hindus to monopolise all the trades. Why should Musalmans hold back when the Government itself is working for the improvement of indigenous industries? Government can never heartily like traitors.

HITVARTA,  
June 24th, 1906.

75. The *Hitvarta* [Calcutta] of the 24th June has the following :—  
The *swadeshi* movement has made it clear that the English have violated not only the religion of the Hindus, but of the Musalmans also. The Indians have now come to realise that while apparently professing to protect their religion, the English have in secret cut at its very root. Who can deny that the religion-loving Indians are dissatisfied with the enemies of their religion? Who can deny that those who talk sweet things, but injure the people behind



their backs are enemies? Now that the Indians have understood the cunning and craftiness of the English they are trying their best to defend their religion. Do not the Anglo-Indians even now see that it is difficult to suppress a religious movement? There has been much discontent in the country owing to the passing of measures like the Ilbert Bill, the Arms Act and the Official Secrets Act. The people entered no protest because they were aware it would receive no attention. The well-wishers of British rule should sympathise with the feelings of the people and encourage them, else there will come a day when both the rulers and the ruled shall have to suffer and wring their hands in despair. If the English really want to appease the Indians they should give up some of their selfishness. They would do so if they are really a wise people. If the Government of Bengal do not desist from their oppression, golden Bengal will be ruined, and we warn them to beware lest they should themselves be ruined.

76. The following is extracted from an article headed "What are the wants of Bengal?" in the *Yugantar* [Calcutta] of the 24th June:—

YUGANTAR,  
June 24th, 1906.

A stranger coming to Bengal from some other province feels here the want of two things. What are these two wants? Are they (1) want of thought and 2) want of industry? Certainly not. Among the provinces of India, Bengal stands foremost in thought. Bengal has had enough thoughtfulness to discern that her foremost need now is independence. The conviction that "what we want we shall never get so long as we remain in subjection" is so widely spread among the Bengalis that one will be astonished when one comes to ascertain the fact by enquiry. But in spite of this widely-spread conviction, we seem to ignore it and, on the one hand, take shelter behind a policy of petitioning and, on the other, though confined within the narrow compass of slavery, advise the country to have recourse to self-help. Bengalis have not, however, been able to place their full reliance on these two courses of conduct, both having a large admixture of untruth. But most people in Bengal will admit that what we want is liberty and that, if practicable, all our efforts should be directed towards its attainment.

Can the Bengalis, again, be charged with lack of industry? Certainly not. But the question is how to direct their industry to the service of their country. It is true the Bengali spends the greater part of his energy in earning a livelihood, and this he does because no one has as yet held up before him an ideal of duty to his country which will give it permanent freedom. It would, therefore, be unjust to say that the Bengalis are not willing to work for the good of their country.

If, therefore, it is admitted that the Bengalis have intellect enough to discern their duty and that they are not lacking in industry in the discharge of that duty, how can the conflicting conclusion be arrived at that they are not prepared to undertake what is their one duty in the existing circumstances of their country? Why does the Bengali who sees his duty clearly before him and has industry enough to perform that duty, neglect it? In not a single political agitation or festival in which we have participated since last year, have we found the Bengali at a loss to find out his path of duty. At every festival and agitation the Bengali has been found to give expression to a longing for political freedom. If the hints thrown out by the speakers at these meetings, if the songs sung by *sankirtan* parties during these agitations and festivals were collected together, it would be found that the Bengali's heart had gradually been attracted towards the accomplishment of one only object. Even the Mahratta guests who recently visited Bengal failed to give the Bengali any new idea or ideal of duty, but have only confirmed him in his own. But they hinted at one want of the Bengalis, and that want is "determination." As a matter of fact the FIRST WANT of the Bengalis is DETERMINATION. Though we have been able to form a clear idea of our duty, we have not been able to take up that duty with determination, and it is this want of determination which lies at the root of all our indifference.

Our second want is that of unity and organisation. There can be no real pursuit of the ideal of political freedom unless the different classes and sections of the community direct their combined efforts to its attainment. We therefore require all over the country men who can unite the different ranks of people.



We want, in fact, men who in English are called 'organisers.' If the Bengali youth girds up his loins to remove this want, there will one day spring up in Bengal a force which will astonish the whole world.

YUGANTAR.

The loyalty of Indians and the Sovereign's affection for his subjects.

77. The following is an extract from an article headed "Loyalty and the Sovereign's affection for his subjects" appearing in the same paper:—

The *Indian Sociologist* published in England says in its June number that there is an intimate relation between want of civilisation and loyalty. To prove its assertion the paper quotes the following from Herbert Spencer:—

"Whether you read the annals of the far past—whether you look at the various uncivilised races dispersed over the globe—or whether you contrast the existing nations of Europe; you equally find that submission to authority decreases as morality and intelligence increases."

On our part, we shall, without being uncivilised, cherish in our hearts loyalty only commensurate with the affection which our Sovereign bears towards us. If that affection be such as to bring about the perfect ruin of the Indians, then why should not the loyalty of the Indians, fed as it is on such affection, bring about the complete ruin of the English?

This shall come about—that is, we shall succeed in bringing this about as soon as we become truly loyal. It is because we show our loyalty in a wrong way that Lord Curzon divided Bengal in twain in disregard of the protests of seventy millions of Bengalis and the respected leaders of the country had to receive on their heads blows from the *lathis* of common policemen. Our loyalty is not of the type of our Sovereign's affection for us. O Indian, will you not manufacture your loyalty with the same ingredients of which is composed that kingly affection which is every year draining away four hundred and fifty millions of rupees from India, which every year brings about the death of millions of Indians from starvation, which is the cause of the cry of despair which poverty calls forth from every household, and which is causing the disappearance for ever of the past glory of India? Will you never be able to show to the Sovereign, who asks for your loyalty, loyalty of the same worth and of the same weight as is the worth and weight of that Sovereign's affection for you?

Learn true loyalty from the example set by your Sovereign, and by kindling a heaven-licking conflagration of that loyalty, put out for ever the fierce fire of your Sovereign's love for you.

Kingly affection has two aspects—the aspect which proclaims the affection and the aspect which drains. Loyalty also should, to-day, wear these two aspects. Maharaja Sivaji could defend himself against Afzal's friendship only because his own friendship could fall back upon armour made of iron and upon tiger's claws just as Afzal's friendship had something else to support it. In the same manner, O ye Indians, if you wish to protect yourselves from the love of your Sovereign, then learn to cultivate loyalty of the type of that love, and, following Herbert Spencer's instruction, cast away to a distance your present perverted loyalty. Shake off your uncivilised ways and learn civilisation after the example of your Sovereign. Do not delay; for if you do, your Sovereign's affection, whose beautifully wide jaws have been widened as the seas by men like Lord Curzon, will not spare anything. Beware!!

YUGANTAR.

78. The same paper, under the heading "Islam and the English," publishes a Bengali translation of a letter alleged to have been published in the *Times* newspaper, in which the Prime Minister of the Porte indignantly rejects the offer of British mediation on the eve of the last Russo-Turkish war, on the ground of the treachery, deceitfulness and selfishness of England as experienced on diverse occasions. The translation is said to be taken from an article headed "Islam and the English" written by Chittaranjan Guha Thakurata, to which the attention of all Musalmans beguiled by the friendly professions of the English is invited.

DACCA GAZETTE,  
May 25th, 1906.

79. The *Dacca Gazette* [Dacca] of the 25th June writes as follows in English:—

"Look on this picture and on that."

Our readers are aware with what an eye of jealousy and distrust is the Indian National Congress looked upon by a vast majority of the personages charged with the administration of the



country—how this grand National Assembly is cried down in season and out of season by the Anglo-Indian bureaucrats as a centre of disloyalty and sedition. They must remember pretty well how curtly did the late Viceroy and Governor-General of India refuse to grant an interview to Sir Henry Cotton, the President of the last Indian National Congress, with the resolutions adopted at the meeting. It is still vividly fresh in our memory what a cold reception was accorded to Sir Henry when the ex-Chief visited Gauhati, where he was over-lord only a few months before. The local officials fled from the headquarters in hot haste as if for fear, under inspiration from above as some suspected, of having anything to do with him. But this cold indifference of the officials was more than made good by the ovation granted to the august guest by the Indian non-official residents of the town in the right royal style. All these facts only tend to show at what a great discount is our National Congress held by the rulers of the land and what an eyesore does any person interested in it—to say nothing of taking part in its deliberations—become to them, however high or dignified his position may otherwise be.

While such is the state of things obtaining in British India, let us turn our eyes to Portuguese India and see how matters fare there. The Portuguese Indian subjects live, unlike us, under a form of government whose policy is characterised by sympathy with the aims and aspirations of the people. The following extract from the reply to an address by His Excellency the Governor-General of Portuguese India will bear us out:—

"I have attentively heard all your prayers and will consider them, for I am sent here by the King only for your good, and so long as I remain in the present position I will devote all my time to your welfare. I have one suggestion to make to you, viz., that you also should establish a Congress here just as they have done in the British territories and annually present matter concerning your welfare and advancement to the Government of Portuguese India. The Congress is the best means of representing the wishes of the people to the Government and is very helpful to the Government in considering measures for the political advancement of the country. You should therefore found a Congress and draw the attention of the Government to demands formulated in the Congress."

The whole extract breathes a tone of sympathy which may naturally be expected from a paternal Government. The policy of government advocated in it forms a striking contrast to the one so doggedly pursued in the British territories. While the British Indian officials from the highest to the lowest, with a few honourable exceptions here and there of course, denounce the Indian National Congress as an institution subversive of government, the highest Portuguese official urges upon the people the desirability and absolute necessity of founding a similar institution as it "*is the best means of representing the wishes of the people to the Government, and is very helpful to the Government in considering measures for the political advancement of the country.*" The italics are, of course, ours. So, according to the Portuguese Viceroy, a popular organisation like the Congress is not an impediment but a valuable aid in carrying on the administration of a country. Will the British Indian rulers take note of the utterances of the Portuguese Viceroy and shape their policy of government in conformity therewith?

#### URIYA PAPERS.

80. The *Sambalpur Hitaishini* [Bamra] of the 16th June is sorry to

The authorities in Eastern Bengal neglecting to take care of their people.

observe that the police officers in Eastern Bengal and Assam have not ceased to oppress those who sing "*Bande Mataram*," in spite of the declaration of Mr. Morley that the *Bande Mataram* Circular has

been withdrawn, and says that it is strange that the authorities are wasting their energies in frivolous matters while the people are about to die of starvation in the new Province.

81. The *Manorama* [Baripada] of the 18th June states that dacoities are frequent in Mayurbhanj and that they are said to

Dacoities frequent in Mayurbhanj.

be due to the scarcity of food prevailing in that State. The writer quotes a correspondent who says

that recently a dacoity was committed in the house of Nath Bhadra, a resident of Bandhgura within the Gopiballabhpur thana, whereby Rs. 300 in cash and property worth Rs. 200 were removed, and that the police have not yet brought the offenders to justice.

SAMBALPUR  
HITAISHINI,  
June 16th, 1906.

MANORAMA,  
June 18th, 1906.



URIYA AND  
NAVASAMVAD,  
June 13th, 1906.

82. Referring to the suspension and dismissal of certain ministerial officers in the Cuttack Collectorate by the Collector of Cuttack and to the transfer of certain Cuttack officers to Khurda and of certain Khurda officers to Cuttack, the *Uriya and Navasamvad* [Balasore] of the 13th June observes that the Collector of Cuttack has done all this in the interest of the public service, and that if any injustice is done to anyone, he is at liberty to appeal to the Divisional Commissioner, who is expected to deal with him fairly.

GARJATBASINI,  
June 16th, 1906.

83. The *Garjatbasini* [Talcher] of the 16th June states that the results shown by the Dhenkanal High English School in the last Entrance Examination were bad, and that they were due to the neglect of the present Head-Master of the school.

GARJATBASINI.

84. The same paper is glad to learn that the Talcher branch post-office is going to be converted into a sub-post-office from July next, and suggests that Munshi Akbar Khan, the present Post-Master, who is a dutiful officer and does postal work well, should remain in charge of the post-office even after its status is raised.

UTKALDIPIKA,  
June 16th, 1906.

85. The *Utkaldipika* [Cuttack] of the 16th June learns from its contemporary of the *Sambalpur Hitaishini* that the rural people of the Angul district have made a rule to the effect that all villagers except the poorest must send their children to school for education on pain of excommunication from society, that this rule has produced good results, and that it is due to the exertions of Babu Srinibas Sinha, the Sub-Inspector of Schools, Angul.

UTKALDIPIKA.

86. Referring to the judgment of Mr. Cargill, the District Judge of Barisal, on one of the appeals preferred by Mr. S. N. Banerji in his court, the same paper observes that the decision has not given satisfaction to the general public.

UTKALDIPIKA.

87. Referring to the entertainment of punitive police at Bhadrak for two years, the same paper agrees with the *Star of Utkal* in requesting the District Magistrate, Balasore, and the Divisional Commissioner to consider the matter carefully. The writer observes that, excepting occasional disputes between Hindus and Muhammadans about religious matters, there is no general disquietude in Bhadrak, justifying the entertainment of a punitive police force there, and that the policy of punishing both the innocent and the guilty in this way betrays the weakness and hastiness of the local authorities. The offences that led to the entertainment of the additional police might be very well punished by a firm administration of the existing criminal law. It is not prudent to adopt extreme measures before trying the simpler ones.

MANORAMA,  
June 16th, 1906.

88. In reproducing a long article from the *World's Recorder* regarding the attitude of the Bengali officers in the Mayurbhanj State service towards the educated Uriyas, the *Manorama* [Baripada] of the 16th June is sorry to observe that the claims of the educated Uriyas are overlooked by the Mayurbhanj authorities, who give preference to Bengalis, who do not know Uriya and who are their castemen or are otherwise related to them, and that it will be a happy day for Mayurbhanj when this importation of foreign Bengalis is stopped.

UTKALDARPAN,  
June 11th, 1906.

89. The *Utkaldarpan* [Sambalpur] of the 11th June contends that the Bengalis cannot claim a permanent right in Orissa simply because they supplied a number of officers to that province at different periods of history, and observes that the Uriyas will prosper only under the guidance of British rulers without the intervention of any advanced Indian race.



90. The *Sambalpur Hitaishini* [Bamra] of the 16th June regrets to learn that the Muhammadans are committing oppression on their Hindu neighbours in Mymensingh, and hopes that the courts to which the Hindu complainants have resorted will deal out justice fearlessly.  
The oppressed Hindu complainants in Mymensingh need justice
91. Referring to the failure of Mr. Agasti, the District Magistrate of Balasore, in bringing about an understanding between the Hindus and the Muhammadans of that district, the *Utkaldarpan* [Sambalpur] of the 11th June observes that there can be no objection to one's using his private property for such purpose. The Muhammadans who built the mosques near human habitations have acquiesced in the uninterrupted performance of their religious ceremonies by the Hindus. If absolute seclusion were necessary, the *masjids* would have been built at a great distance from human dwellings. The provisions of the Penal Code must be enforced against those who foment riots, whether they are Hindus or Muhammadans.  
The Hindu-Musalman quarrel in Balasore.
92. The *Sambalpur Hitaishini* [Bamra] of the 16th June sympathises with the celebration of the Sivaji festival by the Bengalis in different parts of Bengal, and hopes that this will not give offence to the Europeans in India.  
Sympathy with the Sivaji festival in Bengal.
- Referring to the celebration of the Sivaji festival in Calcutta, the *Utkaldipika* [Cuttack] of the 10th June observes that the conductors of the proceedings of the festival committed a mistake in introducing the worship of the Hindu goddess Bhavani therinto, for it invited unfavourable comments from Brahmos and Musalmans, who felt much disgusted. On the whole the festival was a success and helped to create a union between the Mahrattas and the Bengalis.
93. The *Sambalpur Hitaishini* [Bamra] of the 16th June thanks the Raja of that State for his liberality in assisting those of his subjects whose houses were burnt down by fire.  
The liberality of the Raja of Bamra.
94. Referring to the great fire in Cuttack reported on the 16th June 1906, the *Utkaldarpan* [Sambalpur] of the 11th June requests the Government to give substantial aid to the sufferers in the shape of remission of tax on timbers, bamboos, etc., required for the reconstruction of the houses and in other ways. The writer suggests that the Cuttack Municipality should not be slow in having straw roofs substituted by tiled roofs.  
Suggestions in connection with the great fire of Cuttack.
95. The *Uriya and Navasamvad* [Balasore] of the 13th June states that Mr. Parsuram Patra, a pleader of Berhampore in Ganjam, is a charitable gentleman, who helps poor students in various ways.  
A charitable gentleman of Berhampore.
96. The *Garjatbasini* [Talcher] of the 16th June states that the Raja of Athgarh helped those of his subjects whose houses were consumed by fire by supplying timber and bamboo free, coupled with a money grant of Rs. 60, and by remitting one-fourth of the rent due for the current *kist*.  
Liberality of the Raja of Athgarh.
97. The *Utkaldipika* [Cuttack] of the 16th June states that Mr. Duke and some Muhammadan gentlemen have contributed to the fund started for the relief of sufferers from fire in Cuttack, and is glad that the members of the relief committee are now in a position to help the sufferers in Alisa Bazar and Haripur in Cuttack.  
Liberality of Mr. Duke, Commissioner, and other gentlemen in Cuttack.
98. The same paper is sorry to state that Mr. M. S. Das, C.I.E., having failed to collect Rs. 20,000 as subscription for the establishment of the proposed Engineering School in Cuttack, the site chosen for the school is going to be made over to the District Judge for his office. The writer regrets that Orissa is always unfortunatate in the line of progress.  
Failure of the proposed Engineering School fund.

SAMBALPUR  
HITAISHINI,  
June 16th, 1906.

UTKALDARPAN.

SAMBALPUR  
HITAISHINI,  
June 16th, 1906.

SAMBALPUR  
HITAISHINI,  
June 16th, 1906.

UTKALDARPAN,  
June 11th, 1906.

URIYA AND  
NAVASAMVAD,  
June 13th, 1906.

GARJATBASINI,  
June 16th, 1906.

UTKALDIPIKA,  
June 16th, 1906.

UTKALDIPIKA.



SAMBALPUR  
HITAISHINI,  
June 16th, 1906.

99. The *Sambalpur Hitaishini* [Bamra] of the 16th June states that such thick clouds of locusts appeared in the sky at Rairakhole on the 1st of June current as to hide the sun even at mid-day. The people look upon this phenomenon as the harbinger of future evils.

MANORAMA,  
June 18th, 1906.

100. The *Manorama* [Baripada] of the 18th June states that several houses were destroyed by fire at Baripada on the night of the 15th instant. The accident is attributed to incendiarism.

UTKALDIPIKA,  
June 16th, 1906.

101. The *Utkaldipika* [Cuttack] of the 16th June states that about 200 houses were destroyed by fire in the Khondpara garh on the 2nd of the current month. The fire, aided by a strong wind, was so furious and terrible that the residents were unable to save any of their belongings. The writer hopes that the Raja of Khondpara will rise equal to the occasion and help the sufferers by all means in his power.

UTKALDIPIKA.

Fire in Cuttack.

UTKALDIPIKA.

Deaths due to snake-bite and suicide.

102. The same paper states that there were fires in Dagarpada and Balubazar in the last week, though the loss due to them was not very large.

103. The Sankhatras correspondent of the same paper notices one death due to snake-bite and another due to suicide in that part of the Cuttack district.

SAMBALPUR  
HITAISHINI,  
June 16th, 1906.

104. The *Sambalpur Hitaishini* [Bamra] of the 16th June has information that a famine is raging the Tippera, Comilla, Chittagong and other districts of Eastern Bengal and Assam. No relief works have yet been opened to mitigate the misery of the poor people. Rice sells at 6 seers per rupee and the people are too poor to buy it. As a natural consequence, hungry hordes of people are seen looting the bazars and granaries that are not well protected.

URIYA AND  
NAVASAMVAD,  
June 13th, 1906.

105. The *Uriya and Navasamvad* [Balasore] of the 13th June states that the prices of paddy and rice are invariably on the increase and that rice sells at about 2 annas per seer in Balasore. The people are too poor to purchase rice at this high rate. Consequently burglaries and dacoities are on the increase and the rowdy prefer a living by plunder to death by starvation.

GARJATBASINI,  
June 16th, 1906.

106. The *Garjatbasini* [Talcher] of the 16th June approves of the action of the Deputy Commissioner of Angul, who is excavating a big tank at Sunasagar in Angul that is calculated to supply drinking-water to a large number of residents in that village and other neighbouring villages. This gives work to a large number of coolies, who are in distress owing to the high price of rice.

GARJATBASINI.

107. The same paper approves of the action of the Raja of Athgarh, who is introducing jute cultivation in his State. He has distributed jute-seeds among his people free of cost.

UTKALDIPIKA,  
June 16th, 1906.

108. The *Utkaldipika* [Cuttack] of the 16th June states that a famine is raging in Eastern Bengal and that it is admitted in the *Calcutta Gazette* that the price of rice is high in Hooghly, Howrah, Jessore, Purnea, Khulna and Darjeeling. The price of rice is also high in Orissa. The writer is of opinion that it is high time for Government to open relief works wherever the distress is acute.

URIYA AND  
NAVASAMVAD,  
June 13th, 1906.

109. The *Uriya and Navasamvad* [Balasore] of the 13th June complains that sweetmeats and other eatables presented for sale to the public in the Balasore Municipality are prepared out of very bad stuffs. The writer urges upon the Balasore Municipality the necessity of deputing a Health Officer to examine these articles of food, for the health of the Balasore public is in danger.

UTKALDIPIKA,  
June 16th, 1906.

Cholera in Cuttack district.

110. The Jagatsingpur correspondent of the *Utkaldipika* [Cuttack] of the 16th June states that cholera prevails in that part of the Cuttack district.



111. The *Sambalpar Hitaishini* [Bamra] of the 16th June states that there was rain at random in the Bamra State which has helped agricultural operations to a certain extent, but more rain is urgently wanted. The writer is of opinion that as the monsoon rains have not as yet set in, it is to be supposed that the rainfall of the present year must be very scanty. The writer further states that a mist appeared for five days in the Bamra State accompanied by lightning and thunderstorms, but there was no rain. The temperature, however, is as high as it was before. The abnormal phenomenon needs some explanation.

SAMBALPUR  
HITAISHINI,  
June 16th, 1906.

112. The *Uriya and Navasamvad* [Balasore] of the 13th June states that the days are unusually hot in Balasore, so much so that it is very difficult to work there for more than an hour even under a *punkha*. The writer observes that want of water, coupled with the high price of rice, has made the people very uneasy.

URIYA AND  
NAVASAMVAD,  
June 13th, 1906.

113. The *Samvadvahika* [Balasore] of the 14th June states that abnormal weather has set in in different parts of the Balasore district. In some parts the cultivator has not been able to plough his fields through drought; in other parts he has found too much water in the fields thwarting his agricultural operations. On the whole the agriculturists want more rain. If it does not rain soon the young paddy plants must die.

SAMVAD VAHIKA,  
June 14th, 1906.

114. The *Garjatbasini* [Talcher] of the 16th June states that the weather in that State is very warm, and that tanks and wells are drying up through want of rain-water. The agriculturists are therefore in great danger.

GARJATBASINI,  
June 16th, 1906.

The weather in Athgarh.

115. The Athgarh correspondent of the same paper states that there were a few showers of rain in the last week in that State.

GARJATBASINI.

116. The *Khariāl* correspondent of the same paper states that the temperature is high in that State, and that the agriculturists are unable to sow paddy seeds through want of rain-water.

GARJATBASINI.

117. The *Utkaldipika* [Cuttack] of the 16th June states that there were a few showers of rain in almost all parts of the Cuttack district, which have helped the agriculturists to go on with their operations without difficulty. The rainfall, however, is very light. If it rains at the end of July, the agriculturists will be free from danger. The sky is generally cloudy and rain showers are generally preceded by violent storms. The young paddy plants are growing well.

UTKALDIPIKA,  
June 16th, 1906.

118. The *Rampella* correspondent of the *Utkaldarpan* [Sambalpur] of the 11th June states that a road has become very necessary between Rampella, a very important place in the Sambalpur district, and the Rengali station. The distance is only six miles and the public inconvenience is very great. The correspondent hopes that his proposal will attract the notice of the authorities concerned.

UTKALDARPAN,  
June 11th, 1906.

#### ASSAM PAPERS.

119. The *Paridarsak* [Sylhet] of the 20th June says that famine has made its appearance in the Sylhet district. As a measure of relief, Government has sanctioned agricultural loans to the tune of Rs. 16,000. But this sum is quite inadequate for the relief of the vast population of the district, numbering 22 lakhs.

PARIDARSAK.  
June 20th, 1906.

NARAYAN CHANDRA BHATTACHARYYA,  
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,  
The 30th June 1906.



111. The American Association of the 18th June states that there was then no religion in the State which has helped agricultural operations to a certain extent. The writer is of opinion that on the moon and the earth, it is to be supposed that the rainfall of the moon is not as high as that of the earth. The writer further states that a most important factor in the earth's agriculture is the rainfall and lightning and thunder. The earth's rainfall, however, is as high as it was in the past. The earth's rainfall is as high as it was in the past.



# REPORT (PART II)

ON

## NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

### Week ending Saturday, 30th June 1906.

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## I.—FOREIGN POLITICS.

869. The *Amrita Bazar Patrika* writes that ever since the year 1838, the British Government has been striving to subjugate Afghanistan, but the task has been one that has

The Amir's visit.

AMRITA BAZAR  
PATRIKA,  
22nd June 1906.

defied accomplishment. This forward policy is therefore going to be given up and Afghanistan is at last going to be treated as an independent buffer State. Further, Russia and England are going to be friends. It is with this change of policy that the journal connects the Amir's visit to India, and puts the question that if England is going to regard Russia and Afghanistan as her allies, where is the necessity for a vast military expenditure which means ruin to India?

## II.—HOME ADMINISTRATION.

## (a)—Police.

870. The *Amrita Bazar Patrika* writes that the Sabang police *sulum* case has ended in smoke, despite the fact that the accused Sub-Inspector seriously offended through-

The Sabang police *sulum* case.

AMRITA BAZAR  
PATRIKA,  
14th June 1906.

out. In the first place, he abused and wrongfully confined the Head-Master and two other teachers of the local Middle English School, because one of the teachers had the temerity to make his son stand on a bench. Criminal proceedings were accordingly instituted against the Sub-Inspector, who failed to appear, although several summonses had been issued. The trying Magistrate recommended the prosecution of the accused on a charge of Contempt of Court, but the recommendation has apparently been rejected. The original case has also been withdrawn on the complainant being assured by the Magistrate that the accused would be dealt with departmentally. It now transpires that all the punishment that has been inflicted on the Sub-Inspector is that his name has been entered in the police black book! Will not the Educational authorities move in the matter?

871. *Power and Guardian* draws attention to a curious case in which a father was arrested and put in *hajat* for an offence committed by his son. The victim of the police

A curious case.

POWER AND  
GUARDIAN,  
17th June 1906.

is the Vice-Chairman of the Dinapur Municipality. His son is said to have assaulted a boy. The latter's father complained to the aggressor's father, with the result that the assault was repeated. This is all, but nevertheless the Vice-Chairman was arrested, put in *hajat*, and bail at first refused, but subsequently granted. It was decided that the Vice-Chairman should be tried by two Honorary Magistrates, but the police demanded his trial by the Subdivisional Officer! The whole story seems like a verbatim reproduction from the "Arabian Nights."

## (b)—Working of the Courts.

872. The *Bengalee* asks if it is a fact that Mr. Pearson, late Chief Presidency Magistrate, strongly objected to the proposal of the Commissioner of Police to entrust

Court Inspector Abdur Rahim.

BENGALIE,  
21st June 1906.

Court Inspector Abdur Rahim with the prosecution of touts, on the ground that the said Court Inspector admitted in cross-examination that he was in the habit of raising money through their agency? Further did Mr. Pearson officially report that it would be most dangerous and injudicious to entrust an officer of Abdur Rahim's stamp with the duty of prosecuting touts? What action, if any, did the Commissioner of Police take on this report and on the repeated complaints of the late Chief Presidency Magistrate?

873. The *Bengalee* writes that the evidence of Mr. Kemp, Superintendent of Police, Backergunge, in the Barisal case throws

The Barisal case.

BENGALIE,  
22nd June 1906.

a fierce light on the methods of administration adopted in the new province. This officer admitted that he had with him a warrant (he preferred to call it an "order") for the arrest of Mr. Rasul, President of the Conference, Babu Surendra Nath Banerji and others. Thus the warrant (or "order") was obtained before any complaint had been made and before any offence had been committed! To add to this enormity there



was no provision regarding bail. Are we going back to the days of general warrants and Wilkes? Is not Sir B. Fuller directly to blame for this official lawlessness? He may not have been bodily present, but the policy was his—Fullerian in its essence and spirit. The present system of administration must undergo a thorough change.

AMRITA BAZAR  
PATRIKA,  
25th June 1906.

874. The *Amrita Bazar Patrika* strongly denounces Mr. Cargill, Sessions Judge of Backergunge, for what it holds to be an unjust finding in the case of Babu Surendra

The Barisal case. Nath Banerji. It is admitted in the evidence that the police created a disturbance, that innocent people were beaten, that Babu Surendra Nath was arrested without a warrant and although he committed no offence, but has the finding been consonant with the evidence? Considering the official spirit prevailing in the new province, however, is it surprising that the Judiciary should be tainted as a whole and Judges—dispensers of *British* justice—seek to confirm the sentences passed on innocent persons by headstrong Magistrates? Who can after this deny that the Government of the new province has gone mad?

AMRITA BAZAR  
PATRIKA,  
26th June 1906.

875. The *Amrita Bazar Patrika's* Barisal correspondent wires that the Public Prosecutor has, on behalf of Government, withdrawn the case against Babu Surendra Nath

*Ibid.* Banerji. What a unique situation. The Sessions Judge orders a retrial, but Mr. Emerson acquits Surendra Nath! May confusion always seize the enemies of law and order in this delightful way. The Government has suffered humiliation all along the line. The only gainer has been Mr. Pughe, who is richer by Rs. 5,000 at the expense of the general tax-payers. Since the case has been withdrawn at the instance of Sir B. Fuller, it is he who should make good this amount from his own pocket or recoup it from Messrs. Emerson and Kemp.

AMRITA BAZAR  
PATRIKA,  
27th June 1906.

876. Referring to the withdrawal of the case against Babu Surendra Nath Banerji, the *Amrita Bazar Patrika* regrets to think that the Government deliberately placed itself

*Ibid.* in a position from which it has had to beat a hasty and ignominious retreat. But the Government need not think that by so doing it has avoided being impeached at the bar of public opinion. The charges that have been preferred against it are serious and demand the strictest scrutiny. The day of reckoning has come. It was not Surendra Nath who was on his trial, but the Government of Eastern Bengal and Assam. Although the case has been withdrawn, there is no order regarding the fine of Rs. 200 being refunded. It is hoped that the High Court will be moved if it is the intention of Government not to disgorge this amount.

BENGALUR,  
23rd June 1906.

877. The *Bengalee* writes that in the Dharampur shooting case in which the victim was a native, Private Wilts was permitted to effect a compromise on payment of Rs. 150.

The Dharampur shooting case. There is a similar case in which the accused, also a British soldier, was sentenced to five years' hard labour for intentionally wounding a comrade. The sentence was confirmed by Sir Bindon Blood and approved by the Government of India. Is the difference in punishment due to the fact that in one case the victim was a "native" and in the other a British soldier?

AMRITA BAZAR  
PATRIKA,  
23rd June 1906.

878. It will be remembered, writes the *Amrita Bazar Patrika*, that when the Tangail students' case came before the High Court, the Hon'ble Judges expressed surprise

The *Bande Mataram* cases of Barisal. that schoolboys should be prosecuted for boyish offences and ordered the case to be tried by the District Magistrate of Mymensingh, who of course dismissed the appeal. Thus, with the same evidence before it, the High Court came to a diametrically opposite conclusion! In the same manner the High Court ordered the *Bande Mataram* cases to be tried by the District Magistrate of Barisal, who has also dismissed the appeals. The journal hopes that in future the Hon'ble Judges will try similar cases themselves, and that when these cases come before them again they will read a sermon to the District Officers concerned.



## (d)—Education.

879. It would appear, writes the *Bengalee*, that Sir B. Fuller is bent on falsifying all the promises and announcements made by Mr. John Morley, and the declaration regarding the "unconditional reinstatement" of expelled students has proved no exception. Three students and one teacher of the Bonaripara Union Institution were expelled by order of the District Magistrate of Backergunge, on the 16th of November last on account of their *swadeshi* tendencies. As no orders had been received regarding their reinstatement, the Secretary of the school referred to the Director of Public Instruction and the Chief Secretary, soliciting the necessary orders, and also the restoration of certain privileges that had been withdrawn from the school. No reply has been vouchsafed and even a telegram has failed to extort one. This is the manner in which solemn assurances are being violated by subordinates, and a conspiracy of silence maintained.

BENGALÉE,  
26th June 1906.

\* Unconditional reinstatement of expelled school-boys.

## (e)—Local Self-Government and Municipal Administration.

880. The *Bengalee* remarks that the appointment of Babu Priya Nath Mukerji, Municipal Magistrate of Calcutta, to the post of Secretary to the Corporation, is objectionable in principle. If a Municipal Magistrate is encouraged to look for promotion in the service of the Corporation, his judicial independence *must* suffer and he will cease to command public confidence. The Chamber has thus very rightly protested against the appointment, and the protest accurately reflects public opinion generally.

BENGALÉE,  
22nd June 1906.

The appointment of Babu Priya Nath Mukerji as Secretary to the Corporation.

881. The *Amrita Bazar Patrika* does not agree with the Chamber of Commerce that Babu Priya Nath Mukerji should be precluded from accepting the post of Secretary to the Corporation because he happened to be Municipal Magistrate. The Commissioners elected this officer for the post of Secretary by an overwhelming majority, and this fact alone should have deterred the Chamber from interfering in the matter and ordering the Bengal Government to cancel the appointment. The Chamber might just as well have also *hukumed* the Government to appoint a European as Secretary to the Corporation!

AMRITA BAZAR  
PATRIKA,  
23rd June 1906.

882. The *Hindoo Patriot* eulogises the Government of Bengal for the judgment and independence it has evinced by confirming the appointment of Babu Priya Nath Mukerji to the Secretaryship of the Calcutta Corporation.

HINDOO PATRIOT,  
25th June 1906.

883. The *Indian Mirror* is glad that the Government has ignored the exceedingly silly and unreasonable protests of the Chamber of Commerce and approved of the appointment of Babu Priya Nath Mukerji as Acting Secretary to the Corporation. It was absurd for the Chamber to have contended that if a Municipal Magistrate were eligible for high executive office under the Corporation, his judicial independence must be seriously compromised. Why? A Municipal Magistrate is a Government servant, and it is a matter of supreme indifference to him whether, in administering justice, he pleases the Corporation or not. On the whole, the Commissioners could not have made a better selection.

INDIAN MIRROR,  
26th June 1906.

884. The *Amrita Bazar Patrika* supports the representation of the rate-payers of the Bhadreswar Municipality protesting against the action of the local authorities in recommending for re-appointment as Vice-Chairman of the Municipality, a man whom the rate-payers consider undesirable. Specific allegations have been brought against the Government nominee, and decency demands that either the wishes of the people should be respected, or a full and public inquiry made into the allegations. Who will after this deny that Local Self-Government is a myth?

AMRITA BAZAR  
PATRIKA,  
23rd June 1906.

The Bhadreswar Municipality.



(g)—*Railways and Communications, including Canals and Irrigation.*INDIAN EMPIRE,  
26th June 1906.

885. As the lot of third-class railway passengers in India is engaging the attention of the Railway Board, the *Indian Empire* again points out that considering it is

Third-class passengers. this section of the travelling public that gives Railway Companies the greatest support, its convenience and comfort continue to be matters of supreme unconcern. Third-class passengers suffer in various ways. The accommodation is insufficient. They have no lavatory. At stations they have no refreshment rooms and they are unable to get good drinking water. Above all, they are insulted and sometimes assaulted by railway underlings. In order to make railway travelling more popular than it is, the treatment accorded to third-class passengers should be considerably improved.

(h)—*General.*POWER AND  
GUARDIAN,  
17th June 1906.

886. *Power and Guardian* states that the Hindus have no objection to Sir B. Fuller's scheme for the larger employment of Muhammadans, but they distrust the motives that have prompted the ruler of the new province.

Larger employment of Muhammadans. They feel that the scheme owes its existence not to a love for Muhammadans, but to a desire to spite the Hindus. As a matter of fact, however, Sir B. Fuller will neither be spiting the Hindus nor satisfying the Musalmans. The reason is obvious. Will the employment of 3,000 Musalmans as ministerial officers affect the condition of no less than twenty millions of their co-religionists? The Musalmans form two-thirds of the population of the new province and will consequently have to pay the major portion of the cost of administration. Is the return they will receive in the form of a few Police Sub-Inspectorships, ministerial posts, etc., an adequate one? They are shrewd enough to realise that it is not.

INDIAN MIRROR,  
24th June 1906.

887. The *Indian Mirror* writes that Sir B. Fuller's recent circular regarding the employment of Muhammadans is a departure from the well-established principle of the survival of the fittest. Merit, irrespective of race, creed or colour, has been the guiding principle of the Government in making appointments. Why should this test be discarded when it has not been found wanting, and appointments made in proportion to the numerical strength of each community? What explanation has Sir B. Fuller to give for inaugurating this administrative revolution and one that is bound to prove disastrous? There is no doubt that Sir B. Fuller's desire to raise the Muhammadan community is very commendable, but it is unfortunately the outcome of a stronger desire to crush the Hindus. By favouring the Musalmans at the expense of the Hindus, he is only harming the former by giving them no incentive to effort. The Hindus, on other hand, are realising the necessity of being independent of a fickle Government, and this will prove a great blessing in the long run.

*Ibid.*INDIAN NATION,  
25th June 1906.

888. The *Indian Nation* regards Sir B. Fuller's circular regarding the larger employment of Muhammadans as a plan to perpetrate injustice in the name of justice, a scheme to deprive deserving men of appointments under the pretence of giving others their supposed "fair share" of those appointments. Is it not a fundamental principle of Indian administration that no community has any claims to State appointments, except such claims as are created by physical, intellectual, and moral qualifications? Such a principle is inherently right and just and benefits both the country and the Government. The cry for the best available men is the predominating cry, and each country claims the services of its ablest sons. Would Sir B. Fuller, in his own personal concerns, follow the policy he has enunciated in his official capacity? Would he not select the best men? Why, then, should he wish to give the State mediocrity, if not something worse? Does mere literacy (which probably means the capacity to read and write Urdu and Bengali) on the part of the Muhammadans establish a claim to ministerial appointments? This argument is worse than weak. It is absurd. It is finally contended that the Muhammadans finding it difficult to enter the public service, have discarded English education for Persian and Arabic. What a grotesque confusion of cause and effect. It is

*Ibid.*



not that their failure has made them eschew English education, but their neglect of English education has led to their failure in securing appointments. The new circular is revolutionary in character, and the journal draws the serious attention of the Secretary of State to it.

889. The *Amrita Bazar Patrika* insists that the circular of Sir B. Fuller proposing to practicably oust Hindus from ministerial appointments in the new province and replace them by Musalmans, demands the serious attention of the country not only because it is subversive of the well-established policy of the survival of the fittest, but also because the effect of the circular will be to deter Muhammadans from pursuing higher education. Why would they strive to acquire higher education if they can secure appointments by merely passing the Entrance Examination? This circular should therefore be condemned by every Musalman who has the educational advancement of his community at heart. But imagine the atrocious character of this document. Muhammadans are to receive preference in every case, despite the fact that the Hindus are better qualified! Is this policy? Where would the Empire be if it was universally applied? It is a wonder that the Muhammadans have not resented this 'immoral patronage' of the Government. The Hindus, at any rate, should realise their position and refrain from courting humiliation and insult by seeking admission into Government service.

AMRITA BAZAR  
PATRIKA,  
25th May 1906.

890. The *Indian Empire* considers that before Sir Bamfylde Fuller's latest achievement—the execution of Uday Patni—his other acts pale into insignificance. The Government of Eastern Bengal and Assam has, however, vouchsafed an explanation in which it regrets the mistake that led to the condemned man being hanged before the orders of the Government of India were received. The excuse urged is that in fixing the date for the execution it was, by a regrettable oversight, not noticed that the postal distance between Simla and Shillong and the intervention of a Sunday, left the Government of India inadequate time for considering the case. This sort of an excuse may be urged by a man who is late for a dinner or misses a train, but not by a responsible Government in a matter of life and death. Lord Minto has doubtless forgotten the affair by this time, but it is some consolation to know that the Secretary of State has wired for the facts.

INDIAN EMPIRE,  
20th June 1906.

891. The *Bengalee* is of opinion that the official explanation of the circumstances connected with the execution of Uday Patni does not in any way mitigate the "enormity" of the case. The question is not whether the man was rightly executed, but whether Sir B. Fuller was justified in ordering the execution to take place before the orders of the Government of India were received on the petition of the condemned man. Sir B. Fuller's Government has really no explanation to offer, and the importation of irrelevant considerations will in no way strengthen its position.

BENGALÉE,  
21st June 1906.

892. The *Amrita Bazar Patrika* reproduces the article of the *Pioneer* justifying the action taken by the Government of Eastern Bengal and Assam in directing Uday Patni to be executed, and considers that the inhuman remarks of that journal justify the necessity of a hell, for is not such a place needed for those who delight in human blood? Why is the *Pioneer* glad because a human being has been hanged although he had been reprieved? Why does it blame the Government of India for showing divine mercy, and why does it congratulate the Fuller Government on an "oversight" that led to the perpetration of an "enormity"? Is human blood so sweet?

AMRITA BAZAR  
PATRIKA,  
21st June 1906.

893. The *Bengalee* again points out that the explanation offered by the *Pioneer* does not in any way reduce the gravity of the charge that the Government of Eastern Bengal and Assam ordered the execution of Uday Patni before the orders of the Government of India were received. On the contrary, the defence discloses a rotten mass of ineptitude and inefficiency, and is a covert attempt to throw the responsibility on subordinates, as was done in the Barisal affair. It would not be surprising if the clerks in the Despatching Department of the Shillong Secretariat were blamed for the "enormity"!

BENGALÉE,  
22nd June 1906.



INDIAN MIRROR,  
26th June 1906.

894. The *Indian Mirror* characterises Sir B. Fuller's action in regard to the condemned prisoner, Uday Patni, as inhuman, and the *Pioneer's* explanation of this action as worse. Fancy having the brutality to state that "no injustice has resulted from a 'regrettable oversight,' but rather that justice has been facilitated thereby." Is not this sentence devoid of all human feeling? Is it nothing for a reprieved man to be hanged? As regards the excuse that the postal distance from Simla to Shillong was miscalculated, it is transcendental moonshine. Is Sir B. Fuller, after this occurrence, fit to hold administrative charge of a province? He is an inhuman ruler and has sullied the good name of the British Government. The longer he continues, the greater mischief will he work. His recall is absolutely necessary.

HINDOO PATRIOT,  
23rd June 1906.

895. The *Hindoo Patriot* writes that the execution of Uday Patni is the most revolting charge that has yet been preferred against the Government of Eastern Bengal and Assam, and unless the public get a satisfactory explanation, the feeling of unrest is bound to deepen. All India awaits the action the Secretary of State in the matter.

AMRITA BAZAR  
PATRIKA,  
27th June 1906.

896. The *Amrita Bazar Patrika* regrets that it adversely commented on the execution of Uday Patni, but explains that it did so under the belief that the Government of India had reprieved the condemned man. This, however, was not the case, and the journal learns on the highest authority that Sir B. Fuller was in no way responsible for the man being executed before the orders of the Government of India were received. His Honour, it is said, forwarded the petition to that Government, giving the Jail authorities the usual notice. It was the duty of the latter, therefore, to postpone the execution, and if this was not done, despite the intimation given, they alone are responsible and should be severely punished. If, however, the instructions received by the Jail authorities were not explicit, then the blame rests with Sir B. Fuller's Government.

BENGALIEE,  
21th June 1906.

897. The *Bengalee* is unable to recall a single ruler who entertained the queer notions of self-respect that Sir B. Fuller does. This Lieutenant-Governor has been censured almost once a week by Mr. Morley, his measures have been rejected, and not a single self-respecting Indian will consent to be on his Council, but nevertheless his *amour propre* does not appear to have been wounded in the least, for he is clinging to the emoluments of his office with limpet-like tenacity. Apparently the jingling of the guinea helps the hurt his honour feels.

BENGALIEE,  
26th June 1906.

898. From recent events, the *Bengalee* has no doubt that the Dacca authorities are determined to put a stop even to processions of a purely religious character. When the Narayangunge leaders applied for a license for a *Bande Mataram* procession, the authorities fixed a time for the procession when no procession was practicable. As the result of protests, however, a more convenient hour was fixed, but the permission was linked with insuperable difficulties. The processionists were to stop shouting when they met a horse, when they were passing a place of worship or the residence of a European,—in fact anyone or anything that objected to the cry. In addition, the District Superintendent of Police was authorised to disperse the meeting whenever he thought fit. In the case of a religious procession, harassing methods were also resorted to, and these facts make it clear that Mr. Morley's withdrawal of restrictions has no practical value.

### III.—LEGISLATION.

BENGALIEE,  
24th June 1906.

899. The *Bengalee* writes that owing to the dearth of candidates for seats in the new Legislative Council, the election period has been extended by one month. Is this not a fitting tribute to Sir B. Fuller's extreme popularity? He may succeed in getting one or two 'toadies and title-hunters' Legislative Council of the new province.



to stand for election, but the vast majority of the country will shun the Council as they would an unclean thing. As for those deluded men who will stand for election, they will be as useful on the Council as the Lieutenant-Governor's 'jack-boot or his favourite dog or horse,' and will be handed down to posterity as the faithless few among the host of the faithful.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

900. *Power and Guardian* writes that there can no longer be any doubt that East Bengal, notably Backergunge, the "granary of Bengal," is at present in the throes

POWER AND  
GUARDIAN,  
17th June, 1906.

The famine. of a severe scarcity, and asks what Sir B. Fuller's Government is doing to alleviate suffering? Nothing. Here is undoubtedly one of the inestimable benefits of partition. Can it be that the Government is in doubt regarding the seriousness of the situation? If so, let it test the correctness of the facts and figures put forward by Babu Aswini Kumar Dutt in his appeal to the public. The country cannot but impute motives to Sir B. Fuller for his studied apathy.

901. The *Bengalee* observes that Sir B. Fuller is apparently under the delusion that the grant of agricultural loans and the opening of test works under Famine Code

BENGALÉE,  
21st June 1906.

*Ibid.* Rules, are all that is necessary to bring relief to the famine-stricken of East Bengal. No, these primary measures have been sanctioned too late. They would have been of use when the famine was less advanced. For this fatal delay Sir B. Fuller is responsible. There should now, however, be fewer mistakes and more action, and with this object in view, the journal suggests that the Lieutenant-Governor himself should visit the affected areas and see things for himself. It is useless remaining in Shillong and leaving the fate of the province in the hands of subordinates who have gone so far as to deny the existence of famine!

902. The same paper characterises as a "preposterous insinuation" the statement made by the Government of Eastern Bengal and Assam that the rise in the prices of com-

BENGALÉE,  
22nd June 1906.

*Ibid.* modities other than rice has been the "effect of the methods pursued by those who desire to promote the acceptance of *swadeshi* principles." What circumstances can account for such an astounding allegation save ignorance? Had Sir B. Fuller taken the trouble to investigate the cause of the rise in the price of commodities other than rice instead of taking so unsuitable a chance of having a fling at the *swadeshi* movement, he would have found the rise in the price of rice has caused a rise in prices generally. This has always been the case, and it seems "fiendish" to make political use of a famine that is claiming hundreds of victims.

903. The *Amitra Bazar Patrika* begs Lord Minto not to consider economy before humanity in dealing with the impending famine, but to depart from the traditional policy

AMRITA BAZAR  
PATRIKA,  
23rd June 1906.

*Ibid.* of the Government of India and to avert the calamity while there is yet time. Besides, withholding Government aid in the very first stages is far from economical, because it allows the evil to grow to large proportions and it is then only that Government comes forward to save human life at an enormous cost. If, on the other hand, a fraction of this help were forthcoming earlier, distress would have been driven from the land and public revenues saved. Thus, apart from this policy being the reverse of economical, it has the additional disadvantage of being thoroughly immoral. Fancy allowing human beings to die like sheep before you can be convinced that famine exists! Lord Lytton hesitated and the bones of six millions of human beings whitened the soil of Southern India. Lord Elgin waited and the fairest districts of the Central Provinces were well-nigh decimated. The moral is clear.

904. The *Bengalee* writes that a sheaf of official literature followed the Barisal outrage, the Shillong "enormity" promptly elicited an "explanation," but strangely enough

BENGALÉE,  
24th June 1906.

*Ibid.* not a scrap of paper has yet been published showing the extent and severity of the famine that is raging in East Bengal. This conspiracy of silence, however unjustifiable, is not altogether unintelligible and the truth seems to be that the Government wishes to conceal the culpable manner in which it has



dealt with a grave situation. Sir B. Fuller has appealed to the public for aid, but unless the public have a clear statement of the condition of the affected areas, they cannot reasonably be expected to render any help. The journal therefore again appeals to the Government to publish such a statement, as in the absence of it, an appeal to public charity will elicit no response and the famine-stricken thousands must suffer still more.

AMRITA BAZAR  
PATRIKA,  
26th June 1906.

905. Since the Government has given a solemn assurance that it will save "every man, woman, and child" from starvation, the *Amrita Bazar Patrika* points out that the

The famine.

first duty of the leaders of the people is to make this fact known to the masses and particularly to those who are in need of relief. In the second place, the leaders are bound to point out the sufferers to the authorities, for presumably the moment this is done the former will be saved from starvation. This is the solemn undertaking that has been given by the Government to its subjects. If, however, the Government fails to do its duty, then and not till then, should the public organise such relief works as they are able. Thus, the leaders should immediately despatch agents to all parts of the country to collect accurate information regarding the prevailing distress. The leaders should in turn lay this information before the Government and demand the fulfilment of the solemn pledge that no man, woman, or child shall die of starvation. To appeal to public charity at this moment is bad policy, and has been strongly deprecated by the Famine Commission, as it relieves the Government of the all-important duty of saving the lives of its subjects. This Commission further held that "full responsibility having been accepted, the spontaneous contributions of private persons given for the purpose of supporting the lives of the famine-stricken are as much out of place as they would be in meeting any other public charge." Clearly then the entire responsibility of affording relief rests with the State. This is an accepted principle, but has Sir B. Fuller acted up to it? It is stated that he has undertaken relief measures, but where are they and when will they be put in practice? Meanwhile the distress is deepening.

AMRITA BAZAR  
PATRIKA,  
21st June 1906.

906. *Swadeshi* has brought famine! This, says the *Amrita Bazar Patrika*, is the direct inference to be drawn from Sir B.

*Swadeshi* and famine.

Fuller's reply to the Bengal National Chamber of Commerce, and who will deny that this logic is superior to the famous King Habu Chunder's? In the reign of this monarch, a pregnant woman was so frightened by a flash of lightning followed by a peal of thunder that she had an abortion and died. King Habu Chunder appointed a Commission to enquire into the case, and the report submitted was as follows. A potter lighted a huge kiln which caused a thick volume of smoke. The smoke caused a cloud, and the cloud discharged the thunderbolt which indirectly caused the death of the woman. Thus the King argued that the potter was responsible and should be hanged. Similarly, when Sir B. Fuller argues that the *swadeshi* movement has caused a famine in the province, he reasons in this way. The shouting of *Bande Mataram*, which is inseparable from the *swadeshi* movement, causes some atmospheric disturbance, which prevents the formation of clouds. This leads to a drought, which in turn causes scarcity first and famine afterwards. Hence the present famine. Q.E.D.

## VI.—MISCELLANEOUS.

AMRITA BAZAR  
PATRIKA,  
14th June 1906.

907. The brilliant success of two Indian students in the Senior Cambridge Mathematical Tripos, leads the *Amrita Bazar*

The ability of Indians.

*Patrika* to ask if the Government is justified in withholding from a race that can produce men of such ability, the boon of Self-Government. Indians in spite of their high mental calibre, are not even allowed to hold the more responsible appointments in their own country! With such materials as the Indians can give England could have achieved great things, but apparently she has chosen the more short-sighted policy of emasculating the Indian nation.



908. The *Bengalee*, which has little or no faith in the efficacy of Commissions, considers that in order to obtain only a faint idea of the various "enormities" perpetrated by

BENGALINE,  
2nd June 1906.

How to allay the unrest. Sir B. Fuller, the appointment of a Commission is absolutely necessary. The Secretary of State has, however, rejected this proposal, promising "to take such measures" as will "allay the unrest." What measures are going to be taken and when? Hope deferred maketh the heart sick, and if anything is to be done it must be done quickly. Only two things can allay the unrest—the recall of Sir B. Fuller and the withdrawal or modification of partition. There is no other effective way of quieting the people.

909. The *Amrita Bazar Patrika* welcomes the news of Sir Henry Cotton having moved an address for a return of criminal prosecutions instituted from the 15th October 1905 to the 15th of June 1906, by the Police or Magistracy in the old and new provinces, against students, showing their names, ages, offences with which charged, Courts by which tried, and the orders passed in each case both by the lower and appellate Courts. The journal thinks that it is possible for the district leaders to furnish the required information, and points out that if this were done, it would strengthen Sir Henry's hands considerably and enable him to test the accuracy of the figures furnished by Government.

AMRITA BAZAR  
PATRIKA,  
22nd June 1906.

910. The *Indian Nation* considers that Mr. Gokhale's estimate of Sir Andrew Fraser and Sir B. Fuller as rulers, is by no means a fair one. As regards sympathy with the educated classes, there is little to choose between the two; but for the rest, if there is any difference, it is in favour of Sir B. Fuller. He is more 'open-hearted and open-mouthed' than Sir A. Fraser. He has the courage of his convictions. He disliked partition and openly said so. He has blundered more than he has sinned, and his blunders are due more to fear than hate. The clamour of the maddened crowd, the picketing, the assaults on Europeans alarmed him. Then, again, he was slighted and in many places not treated with ordinary civility and respect. In fact, if one of the popular leaders was subjected to a hundredth part of the treatment that Sir B. Fuller has had to bear, he would have gone mad. How would Sir A. Fraser have behaved under these circumstances? What would he have done had he been assailed as Partition Incarnate?

INDIAN NATION,  
26th June 1906.

911. The *Amrita Bazar Patrika* agrees that it would be most embarrassing to confront a politician with his back speeches. Before the Liberals came into power Mr. Morley declared that it would be a bad day indeed if the Government had one conscience for the mother-country and another for the dependencies. Again, while addressing the electors at Arbroath, Mr. Morley urged that the root of good government is not to be found in bureaucracy or pedantocracy, but in rousing up the free and spontaneous elements lying deep in the hearts and minds of the people. These are noble sentiments indeed, but now that Mr. Morley is safe in office he has abandoned them and is 'backing' the emasculating policy of repression introduced by the "men on the spot." This shows clearly what the tactics of the Liberals were. When they were out of office they preached against the Conservatives. They were shocked at "bureaucracy and pedantocracy" and promised political freedom when they came into power. They have come into power, but their high principles have oozed out of their palms to the utter disappointment and detriment of the Indians.

AMRITA BAZAR  
PATRIKA,  
27th June 1906.

OFFICE OF THE INSPR.-GENL.  
OF POLICE, L. P.,  
WRITERS' BUILDINGS,  
The 30th June, 1906.

F. C. DALY,  
Persl. Asst. to the Insp.-Genl. of Police, L. P.